

# THE ECLECTIC REVIEW,

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Art. I. *Lectures in Divinity.* By the late George Hill, D.D. Principal of St. Mary's College, St. Andrews. Edited from his Manuscript, by his Son, the Rev. Alexander Hill, Minister of Dailly. 3 vols. 8vo. pp. 1730. Price 1l. 16s. Edinburgh, 1821.

THE value of divinity lectures to the student, does not entirely depend on either their originality or their literary merit. As their design is to direct and facilitate, rather than to supersede his studies, it is not so much the information which they comprise, that renders them valuable, as the correct general views which they may impart of the proper mode and means of prosecuting theological inquiries. The object of the professor will be, not to impart a system, but to communicate a method of study, to give the history of theological knowledge, to point out the sources of evidence, and, so far as possible, to train the academic to right dispositions of mind, and devout as well as liberal habits of thinking. Lectures combining every requisite, and distinguished by the highest excellence in these respects, might yet be scarcely fit for the press. The best test of their real value and efficiency would be, the average character of the scholars and preachers initiated under such auspices.

Theological lectures may, however, consist too much of mere outlines. There is a wide difference between an introduction to a science and a mere syllabus or index. The latter is of use chiefly to those persons who have made considerable advances in knowledge, and who wish to review a particular question: it would only distract a novice. The former ought to lay the basis of future attainments by clear and distinct, though general information. A student may be thrown too much at his own discretion on the wide field of inquiry, by being furnished only with a summary of opinions and a statement of the various controversies. He is like a person who should put to sea, provided with the most excellent charts, but ignorant of navigation.

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These Lectures are fairly intitled, we think, to the praise of being at once a copious introduction to the study of theology, and a comprehensive outline of the science. The course is divided into six books. Book I. Evidences of the Christian Religion. Book II. General View of the Scripture System. Book III. Opinions concerning the Son, the Spirit, and the Manner of their being united with the Father. Book IV. Opinions concerning the Nature, the Extent, and the Application of the Remedy brought by the Gospel. Book V. Index of particular Questions, arising out of Opinions concerning the Gospel Remedy and many of the Technical Terms of Theology. Book VI. Opinions concerning Church Government.

From this view of the general contents, it will be seen, that it was not the Professor's object to present either a series of propositions for discussion, or a connected system of theology, but prelections upon the leading subjects of inquiry, having for their design, to qualify the student 'to acquire a distinct notion of the ' various opinions entertained concerning the several parts of ' the Scripture system, and an apprehension of the train of argument by which every one of them is supported.' 'We do not,' he says, 'bring forward *to the people* all the variety of opinions ' which have been held by presumptuous inquirers or superficial ' reasoners.'

'To men who have not leisure to speculate upon religion, and who require the united force of all its doctrines to promote those practical purposes which are of more essential importance than any other, it is much better to present "the form of sound words," as it was "once delivered to the saints," unembarrassed by human distinctions and oppositions of science, and to imprint upon their minds the consolation and "instruction in righteousness," which, when thus stated, it is well fitted to administer. This is the business of preaching. But this is not the only business of a student in divinity. You are not masters of your profession, you are not qualified to defend the truth against the multiplicity of error, and your conceptions of the system of theology have not that enlargement and accuracy which they might have, unless you study the controverted points of divinity. It is true that there have been many disputes merely verbal; that there have been others that cannot be called verbal, the matter of which is wholly unimportant; and that perhaps all have been conducted with a degree of acrimony which the principles of Christian toleration, when thoroughly understood, will enable you to avoid. These general remarks will find their proper place, after reviewing the particular controversies. But in that review you will meet with many which turn upon points so essential to the Christian faith, where the arguments upon both sides appear to have so much force, and have been urged in a manner so able and so well fitted to enlighten the mind, that you will think it childish to affect to despise theological controversies in



general, because there has been some impropriety in the manner of their being conducted, or because some of them are insignificant.'

Vol. I. pp. 483, 4.

The study of the controverted points of divinity is, indeed, indispensably necessary, not merely as a professional qualification, but as a means of obtaining a correct knowledge of the Scripture system. For what parts of that system are not controverted points? But these points may engage the study of the private Christian, apart from the controversies which hinge upon them. The study of theological controversy must, however, be admitted to be the appropriate business of the divine; and though an aversion to enter upon the barren territory of polemics, may possibly originate in a superior degree of devotional feeling, yet, 'to despise theological controversies in general,' is a mark either of mental indolence or of a contempt for religion itself. There are some persons who would dispute the existence of any thing that deserves the name of theological science: it is all, in their view, a fruitless debate upon subjects altogether beyond the confines of our knowledge, the result of which might go into a nut-shell. But it is not every body that can put it into the nut-shell. Truth, on all subjects, may doubtless be brought within a narrow compass; but the legitimate purpose of our inquiries is precisely, to detect and separate truth from the congeries of human opinions, and to ascertain the little that is known. Of the two distinct branches into which theological controversy may be divided—Biblical criticism and systematic divinity, the former must be allowed to be a pursuit alike worthy of the scholar and of the Christian, as rational and interesting in its nature, as important in its results. From the labour of this branch of study and controversy, no candidate for the sacred office can be discharged, who seeks to be "thoroughly furnished unto all good works." And as to the more repulsive department of polemics, as long as there are false teachers in the world, as long as men, women, and children will 'speculate' upon religion, and the same causes which have generated error, and casuistry, and vain philosophy, and opposition to the truth, in every age, continue to exist in the understandings and hearts of men,—so long will it be requisite for the Christian minister who would be armed at all points, to be a competent polemic, or, in the usual acceptation of the word, a divine.

To prepare the student for entering upon these arduous and perilous investigations, and to give a right direction to his inquiries, is the most delicate and important part of a theological tutor's office. It must not be concealed, that such studies, necessary as they are, have a tendency the very reverse of beneficial; and we could wish to have seen in these Lectures, some

reference, in the way of caution, to the peculiar dangers to which the novice is exposed, who has not previously been well grounded in the faith. The knowledge of religion, paradoxical as the assertion may sound, is assuredly not to be obtained from the study of theological controversy. Indeed, we know of no process more completely adapted to strip the mind of all religious feeling, and to inflict an incurable paralysis on the best affections of the soul, than an indiscreet and unhallowed boldness of inquiry carried into all the departments of theology, in the absence of true piety. The chilling effect of professional studies, is to be dreaded not only by the raw academic; it is too often visible in the sound divine: it extends even to the professor's chair. Cold, cold as death are those scholastic systems which are the anatomy of truth; and tainted is the chill atmosphere of the lecture-room. Theology is but the effigy of religion. But controversy does not present even that effigy as a whole, exhibiting only the *disjecta membra* of a lifeless system. Under what aspect, then, can the Christian doctrine be presented to the mind to so immense a disadvantage?

We do not, upon the whole, strongly object to the plan adopted in these Lectures; and yet, as we shall presently shew, it is attended by this great disadvantage, that in canvassing the several controversies, the coherence and mutual dependence of the various facts or doctrines of which the Scripture system consists, are almost put out of sight. The first two Books are professedly introductory, the course of lectures on controversial divinity commencing at the second volume. The Professor, in explaining the arrangement of this course, assigns his reasons for deviating from the ordinary method, which is, to treat of the doctrines of Religion, natural and revealed, in systematic order. He expresses at the same time his high admiration of Calvin's Institutes as the best extant body of divinity, its order being simpler and more natural, in his opinion, than that of any other system. But the extent to which a course of lectures on this model, treating of every point in detail, would have spread, together with the frequent repetitions of similar trains of argument which are inevitable in the separate illustration of every doctrine, were the reasons which dissuaded him from following that plan. Another method, which appeared to Dr. Hill more scientific, yet, still open to objection, is that of classing together the opinions which distinguish different sects of Christians, and treating every controversy by itself. The five leading controversies specifically referred to as claiming, on that plan, separate consideration, are, Arianism, Pelagianism, Socinianism, Arminianism, and the Popish controversy. But these various systems run so into each other, that the arrangement, however favourable to a comprehensive view of each, would involve repetition to a wearisome extent, and

would at the same time fail to exhibit the whole subject in a satisfactory or advantageous point of view. The plan of Dr. Hill's course is this :

‘ Out of the mass of matter that is found in the system, I select the great subjects which have agitated and divided the minds of those who profess to build their faith upon the same Scriptures. I consider every one of these subjects separately ; I present the whole train and progress of opinions that have been held concerning it ; and I state the grounds upon which they rest ; passing slightly over those opinions which are now forgotten, or whose extravagance prevents any danger of their being revived, and dwelling upon those whose plausibility gave them at any time a general possession of the minds of men, or which still retain their influence and credit amongst some denominations of Christians.

‘ In selecting the great subjects to be thus brought forward, I was guided by that general view of the Gospel which was formerly illustrated. We found its distinguishing character to be the religion of sinners,—a remedy for the present state of moral evil, provided by the love of God the Father, brought into the world by Jesus Christ, and applied by the influences of the Spirit. All the controversies which are scattered through the ordinary systems, and which have been classed under the different heads, Arianism, Pelagianism, Arminianism, and Socinianism, respect either the Persons by whom the remedy is brought and applied, or the remedy itself. The different opinions respecting the Persons, comprehend the whole of the Arian, a part of the Socinian, and all that is commonly called the Trinitarian controversy, upon which so much has been written since the beginning of the last century. The different opinions concerning the remedy itself, respect either the nature of the remedy, the extent of the remedy, or the application of it ; and they comprehend the whole system of Pelagian and Arminian principles, a part of the Socinian, and many of the doctrines of Popery. Opinions as to the nature of the remedy depend upon the apprehensions entertained of the nature of the disease ; so that all the questions concerning original sin, the demerit of sin, and the manner in which guilt can be expiated, fall under this head. Opinions as to the extent of the remedy embrace the questions concerning universal and particular redemption, and concerning the decrees of God. Opinions as to the application of the remedy turn upon the necessity of Divine assistance, the manner in which it is bestowed and received, and the effects which it produces upon the mind and the conduct of those to whom it is given.’ Vol. I. pp. 497—9.

This classification of controversial opinions is at once comprehensive and precise ; and nothing could be better, if the only object were, to frame a tabular view of theological controversies. But it is far from being either a natural or a strictly scientific arrangement. What may be called the initial doctrines of Christianity, do not occur in this course till we arrive at Book V., which treats of ‘ regeneration, conversion, faith, justification, and



'sanctification.' The doctrine of justification, it is true, is briefly stated and vindicated in Book iv. c. 3. in connexion with the Atonement, in treating of the nature of the Remedy; and the Professor had the highest precedents for reserving for separate discussion, what are usually classed under the head of the effects consequent upon Christ's mediation. But it appears to us, that these subjects are inseparable from the consideration of the *nature* of the Remedy; that the Atonement itself cannot be properly termed the Remedy, being rather an interposition in order to the introduction of the Gospel remedy; and that the universal sufficiency of the Atonement as a means of redemption, ought never to be confounded with the actual extent of redemption, or what is termed in these lectures, the application of the remedy. The Atonement is applicable to all; that is to say, it is the basis of reconciliation on which all are invited to avail themselves of the Gospel remedy; and it is actually applied to all who by faith receive that reconciliation. Perhaps, these remarks will serve to shew only the imperfections incident to all technical arrangements of Scripture doctrines. It is, however, a still more material defect in these Lectures, that, on the Professor's plan, the person of Christ being treated of prior to 'the disease' which presented the occasion, and 'the remedy' which was the object of his interposition, the various parts of the Scripture system are deprived of that evidence and mutual illustration which they derive from their necessary connexion and harmony.

To take a review of opinions is, after all, doing little towards instructing the student in the science of theology, for, if there is such a thing as theological science, it cannot consist of mere opinions. Instead of presenting to the novice the different systems, orthodox and heterodox, which have prevailed in the world, and teaching him to sit in judgement on their comparative merits, as if they had equal claims on his attention, and were recommended by nearly similar degrees of evidence,—the more safe as well as more philosophical mode would seem to be, to state the Scripture doctrine and its evidence, and then to review the controversy relating to it in the form of objections to the doctrine. In treating of the Person of Christ, the Professor, after stating the three systems of Socinianism, Arianism, and that of the Council of Nice, as three contending opinions, proceeds 'to *compare the grounds*' upon which they severally rest; and he first examines what he terms 'the simplest opinion concerning the person of Christ,'—that which denies the pre-existence and superhuman nature of the Saviour. The manner in which this examination is conducted, somewhat takes off the edge of our objection to the arrangement; but we still feel that the distinct exposition and demonstration of the Scripture doctrine, ought

to precede the notice of controversial objections, and that comparative views of this description are not the proper mode of arriving at either adequate ideas or firm convictions of theological truth.

The great obstacle to a scientific arrangement of the principles of Systematic Theology, is, the mixed nature of the subject matter. Physics, metaphysics, and speculations foreign from either,—simple facts, necessary truths, and the pure discoveries of Revelation,—all these are so blended together in every system of divinity, as almost to defy the attempt at analysis. Theology, properly so called, consists of necessary truths and revealed truths: its principles, in other words, consist of *facts*. The evidence of these facts is partly derivable from reason and experience, partly from a source of knowledge peculiar to Theology; the basis of certainty with regard to the facts discovered by Revelation, being the Divine testimony. Even with regard to that class of primary facts which admit of being established by *a priori* reasoning, Revelation has furnished the light by which alone they were discoverable, and Revelation supplies the strongest possible confirmation of their antecedent existence. Besides these two distinct classes of truths,—those which are in this sense necessary, that it is impossible they should be otherwise, such as the being and attributes of God, and those truths which are certain because revealed,—there are no other which have any claim to be admitted into theological science. And were systems of divinity strictly confined to these, there would be no room for controversy, except with regard to the authority of Revelation itself as a medium of proof, or the import of its terms. All those metaphysical speculations respecting the origin of evil, the nature of free will, and, in general, the causes and essences of things, which have employed and baffled in all ages the most acute and vigorous intellects, would, in this case, be excluded from divinity, certainly not as unimportant or uninteresting, but as foreign from what is substantially a system of facts; of facts involving practical consequences of an infinite interest. Religion is altogether a practical thing; and Theology, which professedly assumes to be the science of religion, ought not to implicate itself in any questions in which the practice of religion is not concerned.

Now, were it possible to resolve systematic divinity into those grand facts which compose its elementary doctrines, and to exhibit these in an order adapted to illustrate their mutual dependence and relation, a closer approximation than has yet been made, would, it seems to us, be effected to a scientific system of Theology. Most of the leading controversies hinge upon facts; although these facts are not the ostensible object of controversial attack, but rather, the speculations attaching or supposed to at-



tach to them as consequences. Pelagianism, for instance, so far as the controversy is not purely verbal, controverts a simple fact, the truth of which is as clear as any proposition in Euclid, if the Scriptures may be adduced as evidence. And the existence of the fact is quite independent of the authority of Revelation. Take away, indeed, from the Scripture system, the proposition that all men are sinners, and the whole system, as Dr. Hill forcibly remarks, is left without meaning. Yet, Revelation is not responsible, if we may so speak, for the doctrine. The condition in which the Gospel finds man, is a fact, not clearly discoverable, indeed, by the light of nature, but yet, true antecedently to the revelation which supplies the confirmation of its truth. The moral condition of man is as much a physical fact as his existence. This is, therefore, one of those primary truths which, apart from all the consequences charged upon it by those who attack the Scriptural doctrine of human depravity, deserve to rank with those necessary truths the denial of which implies a contradiction. An *a posteriori* necessity attaches to the proposition that man has sinned, which belongs to all events that have taken place, and cannot therefore be otherwise.

The demerit of sin is another necessary fact; that is to say, its truth arises out of the nature of things, antecedently to any revelation. Supposing moral evil to exist, it could not be otherwise than blameworthy, the object of displeasure to Infinite Benevolence; and it is as impossible to separate demerit from what is displeasing to the Divine Being under this view, as to conceive of demerit disconnected with punishment under the perfect administration of a Moral Governor. Yet, the denial of this necessary truth is the turning point of the Socinian controversy: the rest is mainly a question of criticism. Nay, even the disputes relative to the doctrine of Election, will be found very closely connected with the subject in question; since the notion of a partiality in the Divine dispensations, really supposes a claim in the sinner which is at variance with total demerit. This, then, is another proposition which lies at the foundation of theological science.

Predestination is another doctrine which, when stripped of all the mystery thrown around it by technical disputations, and divested of all the ideal consequences falsely charged upon it, is nothing more than a simple fact; a fact true antecedently to Revelation, since it is deducible from the necessary foreknowledge and providence of God. In its application, merely, to the subjects of the Divine dispensations, is it a doctrine peculiar to Revelation; and the mere application of a fact cannot alter its nature. That which is in a much wider reference necessarily true of all the works of God, cannot but be true with regard to



a part of his dispensations ; that they are known to him from the beginning, and, if foreknown, of necessity pre-determined.

Once more, that there is throughout the whole economy of creation, not merely a gradation of rank, not merely a diversity of species, but an essential inequality in the distribution both of physical and moral good, is a fact which, *out of Theology*, is not considered as either doubtful or mysterious. Generic differences between one class and another class of sentient beings, and specific differences between one individual and another of the same class, are clearly referrible to the same sovereign cause. The higher measure of faculty and sentient enjoyment which elevates the bird above the worm or the oyster, and the dog above the bird, is strictly analogous to the arrangement which admits of a distance almost as wide in point of intellectual endowment, between the Esquimaux savage and the wild Arab, or between such an individual as Milton and a clown. Circumstantial diversities between individuals, affecting both their physical happiness and their moral well being,—those relating to country, rank in life, education, health, and religious advantages, are as much a part of the system of nature, as the diversities which the Naturalist amuses himself in classifying. That moral good, that is to say, (putting aside the consideration of the cause,) virtue, is not less unequally distributed,—that good and pious dispositions are possessed by some, and that the opposite dispositions characterize others, is a fact not less unquestionable. It is not a doctrine for which Revelation is responsible: it is open to daily observation. Religion does not originate this economy of things, nor does it make any other change in the general distribution of good and evil, than that of superinducing upon all who are brought under its influence, a distinguishing measure of positive good.

These primary theological truths are not, we contend, peculiar to Revelation, although Revelation supplies the strongest confirmation of them, by grounding its discoveries and its invitations upon these very facts, and they are therefore interwoven with the whole system. But to throw the burden of them as difficulties on Revealed Religion, much more on any particular system of opinions, such as Calvinism, is as unphilosophical as it is unfair. With the *causes* of these antecedent facts, Theology has no concern: it does not undertake to explain them; and those who have made the attempt, have wandered far out of their province as expositors of the Christian doctrine. These, then, we would lay at the basis of a scientific system of divinity—doctrines which are either necessarily true or true independently of Revelation; such as relate to the Being and Perfections of God—the Providence of God—the Claims of God as the Moral Governor of the Universe—the consequent Demerit of Sin, and the inseparable Connexion between Moral and Phy-

sical Evil—and the actual Condition of Man. This series of doctrines, (which would include the whole of what is termed Natural Religion, but much more than is usually comprised under it,) we would not exhibit apart from the Scripture evidence, because the Divine testimony is the strongest possible proof of their truth; and the whole of Theology, as a science, is built upon Revelation, and presupposes it. But we would call in Revelation simply to aid in the demonstration of these first principles as antecedent facts. The truths peculiar to Revelation would consist of those, and those only, which relate to the Mediatorial Intervention of the Son of God, respecting which Scripture is the only possible source of our knowledge, and the only medium of proof. The revealed facts respecting the Person and the Work of the Mediator—the two-fold Design of his stupendous interposition, as comprising a provision for the forgiveness of sin, and the recovery of the fallen creature to holiness—the Co-agency of the Holy Spirit in this interposition—the Terms of Reconciliation—and the Fruits of Redemption—all these fall under the one grand head of the Mediatorial Dispensation, which is the peculiar subject of Revelation. Limiting the system rigidly to facts ascertainable from Scripture, whatever in the tenets of Calvinism or any other controversial school, can claim to be considered only as metaphysical doctrines or supposed logical consequences, we should reject, not as untrue, but as unproved or irrelevant. The controversies relating to these facts would come under review in disposing of objections; and a bibliographical history of the several controversies, thrown, perhaps, into the form of Notes, would complete our system.

We have dwelt thus long on the question of arrangement, because, as was obviously the opinion of the eminent person whose Lectures are under consideration, it is one of no small difficulty and no little importance. So far as such lectures have their designed influence on the future habits of inquiry, the method on which they proceed, will materially contribute to determine the character of the pupil as a theologian. Admirable as are Dr. Doddridge's lectures, his mode of lecturing is stated to have had an influence very opposite to what he intended, by engendering a spirit of scepticism. His excessive modesty, liberality, and candour, excessive because they trenched upon other virtues, led him to state his own opinions with so much caution, and to treat the opposite opinions with so much courtesy, and to exhibit them often as so nicely balanced, that the pupil was sometimes led to mistake a state of doubt for a proof of superior wisdom, and to postpone till a more convenient season, making up his mind on the subject. Thus, possibly, what was in the Professor self-diffidence, became in the disciple distrust in relation to all subjects within the range of moral evidence; and the ingenuousness of faith, considered as a principle of



obedience, was lost. Where this did not follow, error would at least be rendered in his view less repulsive, its criminality would appear equivocal; and if the ardour of devotion was not chilled, his religion would at all events never betray that undue degree of vitality and energy which is intimated by the word zeal. Without meaning to charge on these Lectures such a tendency as this, we are not sure that the Professor's language is not, in some instances, liable to be misunderstood. After some very just remarks on the proper use of the Fathers 'as historians, not as authorities,' and the importance of Biblical criticism, the Dr. adds:

'It is by this patient exercise of reason and criticism that a student of divinity is emancipated from all subjection to the opinions of men, and led most certainly into the truth as it is in Jesus. It is the great object of my lectures, to assist you in this exercise, and I may hope, after having bestowed much pains in going before you, to be of some use in abridging your labour, by pointing out the shortest and most successful method of arriving at the conclusion. I shall not decline giving my opinion upon the passages which I quote, and the comparison of Scripture which I shall often make. But I do not desire you to pay more regard to my opinions than to those of any other writer, unless in so far as they appear to you upon examination to be well-founded. You will derive more benefit from canvassing what I say, than from imbibing all that I can teach; and the most useful lessons which you can learn from me are, a habit of attention, a love of truth, and a spirit of inquiry.' Vol I. pp 487, 8.

This is perhaps the feeblest and most exceptionable passage in the Lectures; and it might seem almost invidious to select it for remark, did it not furnish a key to the tame and unimpressive phraseology which is sometimes employed in these Lectures, in reference to the most momentous topics of discussion. Dr. Hill could not wish to be understood to mean, that, by a patient exercise of reason and criticism *merely*, a man would certainly be led into the truth as it is in Jesus. Nor could he mean literally, that his pupils would derive more benefit from learning to dispute and argue, than from imbibing the doctrines of Christianity. He would not have maintained, that a habit of attention and a spirit of inquiry are more useful lessons than a habit of seriousness and a spirit of devout humility carried into theological investigations. And as to a love of truth, he had too correct an estimate of the opposite bias of the heart, to imagine that this is a lesson to be derived from a controversial exhibition of Christianity, which necessarily obscures in some degree both the authority and the loveliness of truth. What he did mean, it is not our business precisely to define; but we must deprecate such a style of address to a class of academics, many of whom would be gay and thoughtless, possibly irreligious young men, whose highest object was to



qualify themselves to take a degree or hold a living. As a specimen of the extremely objectionable phraseology to which we allude, we take two sentences from the opening paragraphs of the divinity course.

'The Gospel reveals two persons whose existence was not known by the light of nature; the Son, by whom the remedy offered in the Gospel was brought into the world, and the Spirit, by whom it is applied. The revelation concerning the first of these persons is much more full than that concerning the second, and has given occasion to a greater variety of opinions.'.....

'In entering upon the opinions concerning the person of the Son, I must warn you not to consider the subject as unimportant.'....

Vol. II. pp. 1, 2.

And while the Lecturer was thus contradicting by the very tone of his language, the faint and feeble warning not to treat as unimportant the personal claims of their Redeemer and Judge, —some of the class, possibly, were cracking nuts, or lounging about in utter listlessness! Can we feel surprise that divinity lectures delivered with this coldly professional, not to say irreverent air, should be found ill adapted to check a spirit of infidelity in those academic halls from which it has too often issued to blight and plague the Church? One shudders at the idea of a raw youth being familiarized to such a style of treating the subjects on which his own salvation depends; and one is led to wonder that our academics come out from the lecture-room not more frequently sceptics, or not more divested of spirituality and ingenuous humility than they do, rather than that they should ever appear to have exchanged their religion for divinity.

But we must now proceed to the more agreeable task of laying before our readers, specimens of the highly respectable and competent manner in which these Lectures are executed. How deficient soever in the respects to which we have adverted, as a course delivered from the theological chair, they are, as a publication, highly valuable.

The chapter on the 'peculiar doctrines of Christianity,' is worthy of the Christian divine. We have already cited the remark with which the Professor sets out, that 'the foundation of the Gospel is this, that men are sinners,' and that, if you take away this proposition, the whole system is left without meaning.' After adverting to the various indications which human nature presents, of a disordered state answering to the Scripture representation, and in particular to death, as that 'one standing memorial' of the power of sin, 'which defies the wit and strength of man,'—affording a proof, independent of speculation, that the transaction to which the Scriptures ascribe the 'introduction of death, has not exhausted all its force'; Dr. Hill goes on to state:

‘ The Gospel then proceeds upon a fact, which was not created by the revelation, but would have been true, although the Gospel had not appeared, that that part of the reasonable offspring of God who inhabit this earth are sinners, and that their efforts to extricate themselves out of this condition had proved ineffectual. But sin is repugnant to our moral feelings, and excites our abhorrence. How much more odious must it appear in the sight of Him whom natural religion and the declarations of Scripture teach us to consider as infinitely holy ! We see only a small portion of human wickedness. But all the demerit of every individual sinner, and the whole sum of iniquity committed throughout the earth, are continually present to the eyes of Him with whose nature they are most inconsistent. The sins of men are transgressions of the law given them by their Creator, an insult to his authority, a violation of the order which he had established, a diminution of the happiness which he had spread over his works. It is unknown to us what connections there are amongst different parts of the universe. But it is manifest that no government can subsist if the laws are transgressed with impunity. It is very conceivable, that the other creatures of God might be tempted to disobedience, if the transgressions of the human race received no chastisement. And, therefore, as every temptation to disobey laws which bring peace to the obedient, is really an introduction to misery, it appears most becoming the Almighty, both as the Ruler and the Father of the Universe, to execute his judgements against the human race. Accordingly, the Scriptures record many awful testimonies of the Divine displeasure with sin ; and they represent the whole world as the children of wrath, guilty before God, and under the curse, because they are the children of disobedience. It is not in the nature of repentance to avert those evils which past transgressions had deserved. But we have seen that men were unable to forsake their sins ; and we cannot form a conception of any mode, consistent with the honour and the great objects of the Divine government, by which a creature who continues to transgress the Divine laws, can stop the course of that punishment which is the fruit of his transgression. In this situation, when the reasonings of nature fail, and every appearance in nature conspires to shew that hope is presumptuous, the revelation of the Gospel is fitted, by its peculiar character, to enlighten and revive the human mind.’ Vol. 1. pp. 381, 2.

The succeeding chapter, ‘ Christianity of infinite importance,’ though, like some other parts of the Lectures, rather too much dilated, is both interesting and judicious. The importance of the Christian Revelation is illustrated under a twofold aspect,—as a republication of the law of nature, and as a method of saving sinners. Upon some minor points we might not quite agree with Dr. Hill. He objects to the phrase, ‘ the necessity of the ‘ Christian Revelation,’ because it may, he thinks, be conceived to imply, ‘ that God was in justice bound to grant this revelation,’ whereas ‘ sinners have no claim to any thing,’ the gospel being the free gift of God ; and further, because it seems also to imply, ‘ that it was impossible for God in any other way to save the

'world.' The common method, therefore, of considering the necessity of Revelation previously to the evidences of it, and arguing from the necessity to the probability of its having been given, he deems exceptionable and inconclusive. But surely, the necessity of a Revelation may, in relation to the wants of man, be fairly and instructively argued, without implying any obligation on the part of God. There is a want of precision in Dr. Hill's use of the words, Gospel and Revelation: they are by no means synonymous. A revelation of some kind, that is to say, an immediate communication from Heaven to the creature, might be shewn *a priori* to be in the highest degree probable, or rather absolutely necessary, although man had not sinned. Such communications of the will of God, we have reason to believe, would have been frequent, had nothing intervened to break off that intercourse which man was originally fitted to enjoy with his Maker. A necessity for a revelation, although there was every reason for alarm as to what might be its terrific burden,—but a necessity for a further revelation was created by the state of doubt, and intellectual disturbance, and awful surmise into which guilt plunged the parents of mankind; and the first promise was given to meet this deplorable exigency. When the traditional knowledge of the true God became obscured, and at length wholly lost in the idolatrous inventions of subsequent ages, a revelation was rendered the more necessary by the very circumstances which annihilated the claims of the sinner to any expression of the Divine favour. "The law was added because of transgressions"—because transgression had obliterated the law originally impressed upon the conscience, and extinguished the light of nature. The probability that such a revelation would be communicated, would rest, however, not on the necessity of the case, but on the early intimations of the designs, and the Providential superintendence of the Almighty. But this probability must be understood as applying to the fact alone, not to the nature of the Divine message. When we speak of the Gospel or the Christian Revelation, the terms of the argument are essentially changed. The probability of such a 'gift' or discovery of mercy, could be established by no process of *a priori* reasoning. But its necessity in reference to the condition of man, or, in other words, its perfect adaptation to man's necessity, is not rendered less absolute by the hypothetical possibility, that the salvation of man might have been effected by any other unimagined dispensation. Dr. Hill seems in effect to admit this in the following admirable remarks.

“Although the religion of nature be liable to be obscured by the general practice of vice, yet, if it were fitted by its original constitution to be the religion of a sinner, nothing more than a republication



would at any time be required, in order to render it suitable to the circumstances of man. But even after the religion of nature has been restored in its original purity, the provision made by it for the comfort, the direction, and the hope of man, is inadequate to the new situation in which he is placed by being a sinner. In this new situation, the deformity, the weakness, the depravity of mind which belong to sin, enter into his condition: he is also a transgressor of the Divine law, and as such is liable to the consequences of transgression. But religion cannot exist in such a situation, without the knowledge of some method of obtaining pardon. For the expression which you read in the 130th Psalm is strictly accurate: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared:" i. e. There can be no fear of God, no religion to a sinner, unless there be forgiveness with God. And therefore, the first thing to be considered in judging of the importance of Christianity under this second view, is, What are the hopes of forgiveness in the religion of nature? From whence are these hopes derived?

\* It is manifest, that the hopes of forgiveness are not necessarily connected with that law which the religion of nature delivers. A law enjoins obedience, promises reward, it may be, to those who obey, and always denounces punishment against those who disobey. It would destroy itself, were it delivered in these terms: You are commanded to obey, but you shall be forgiven although you transgress. The hopes of forgiveness, then, are to be sought in some part of the religion of nature distinct from the law. But it is not pretended that the religion of nature contains any specific promise of forgiveness, the record of which may be pleaded by transgressors as a bar to the full execution of the sanctions of the law. It is not possible to shew the place where such a record is to be found. And therefore there is no source from which the hopes of forgiveness can be drawn under the religion of nature, but those general notions of the compassion of God, from which it may appear probable that he will accept of the repentance of a sinner, and reinstate in his favour those who have offended him, when they return to their duty. It is admitted by all who have just notions of the Divine character, that the same process of reasoning which conducts us to the knowledge of the being of God, establishes in our minds a belief of his goodness. It is natural to think, that the goodness of the Supreme Being, when exercised to frail, fallible creatures, will assume the form of compassion, or long-suffering. We see in the course of his providence, various instances of a delay or mitigation of punishment; and there are many appearances which clearly indicate that we live under a merciful constitution. But we are by no means warranted from them to draw this general conclusion, that all who repent will finally be forgiven under the Divine government. You will be satisfied, that this conclusion goes very far beyond the premises, if you attend to the following circumstances. The same process of reasoning which leads us to the belief of the goodness of God, ascertains also his holiness, his wisdom, and his justice, all of which seem to require the punishment of sinners. It is true, that those perfections, of which our conceptions lead us to

speaking as separate from one another, unite in the Deity with entire harmony to form one purpose, and that there never can be any opposition among them in the Divine mind, or in the execution of the Divine counsels. But it is impossible for us to say, how far any particular exercise of justice or of goodness is consistent with this harmony; and it is manifest that every reasoning which proceeds upon a partial view of the Divine character, must be insecure. Further, we are not acquainted with the relations which subsist amongst the parts of the universe. But we can suppose, that reasons of the Divine conduct, inexplicable to us, may arise from these relations; and even in that part of the universe which is most open to our observation, although we cannot always account for the limitations of the Divine goodness, we can mark instances where the long-suffering of God seems to be exhausted, where repentance ceases to be of any avail, and men are left to endure without alleviation all the evils which they had incurred by transgression. It is possible, that instances of this kind, which are very numerous, may be mingled with the examples of compassion in the Divine government, to guard us against the conclusion which repeated compassion might seem to warrant, to give us warning that the time for repentance has an end, and that in the final issue of the system in which we are placed, the obstinate transgressors of the Divine law shall bear without remedy the full weight of that punishment which they deserve.

‘ But even although there were not so many analogies in nature, conspiring to shew that repentance is not always efficacious, the bare impossibility of demonstrating from any known principles, that every penitent shall be forgiven, is sufficient to evince the infinite importance of Christianity. If the religion of nature, with all those intimations of the Divine goodness which are the ground of trust and hope to those who obey, does not give a positive assurance that it is consistent with the nature and government of God to forgive all who transgress, then it is plain, that the new situation into which men are brought by being sinners, renders a promise of pardon most desirable to them; because, without this special declaration of the Divine will, their religion must rest upon a very precarious foundation; and therefore the Gospel, whose peculiar character it is to contain such a declaration, which publishes the forgiveness of sins through the blood of him by whom all who believe are justified and have peace with God, deserves the name of *εὐαγγέλιον*, good tidings, better than any other message which the world ever heard, and is in truth the best gift which Heaven could bestow. It is further to be observed, that while the religion of nature leaves the reason of a sinner to struggle with his passions, and does not revive his soul, under the experience of his weakness, by the assurance of his receiving any assistance in the conflict, the Gospel contains a promise of grace as well as pardon. It confirms the law of his mind by those influences of the Spirit which we stated as perfectly consistent with the reasonable nature of man; and while it publishes the remission of sins that are past, places him in circumstances so favourable to his moral improvement, as may prevent a repetition.....

..... ‘ It is an awful consideration, which places the im-



portance of Christianity in the strongest light, that, however men might flatter themselves, under the simple religion of nature, with general reasonings concerning Divine mercy, the moment that a special revelation is published, promising the mercy of God upon certain terms, and disclosing a particular manner of dispensing pardon to those who repent, these general reasonings are at an end. If every one must admit that God knows better than we do, what is becoming his nature and consistent with his administration, it follows undeniably, that it is most presumptuous in those who acknowledge that pardon is necessary, to reject the particular method of dispensing pardon that is revealed, and yet still to build upon uncertain reasonings an expectation that it will be dispensed. If the words which Jesus uttered be true, the hopes of nature are included in the hopes of the Gospel, and no hope is left to those who, neglecting the "great salvation spoken by the Lord," betake themselves to the religion of nature.' Vol. I. pp. 428—438.

The review of the Trinitarian controversy in these Lectures, is very sober, able, and satisfactory. Dr. Hill first establishes from Scripture the pre-existence of Christ. Then, from the consideration of the actions ascribed to our Lord in his pre-existent state, he proceeds to the direct proof that Christ is God, arising from his being expressly called God, from the essential attributes of Deity being ascribed to him, and from his being represented as the object of worship. The union of natures in Christ is, in the following chapter, shewn to be the key to the phraseology of Scripture, and the corner-stone of our religion. The opinions concerning the Spirit are next briefly reviewed. The supposition of the Spirit's being a creature, having long since been abandoned, there remains no alternative between denying his existence, by resolving the plain, unequivocal declarations of the Scripture into a figure of speech,—and admitting the Catholic doctrine, that, together with the Son, the Spirit is truly and essentially God. The doctrine of the Trinity is specifically treated in the concluding chapter of this portion of the work. Dr. Hill does not attempt to lay any stress on 1 John v. 7.; justly remarking, that, even were the passage genuine, it could not be positively affirmed to teach a unity of *nature* in Three Persons; 'for it may mean nothing more than an agreement in that record which all the Three are there said to bear.' But he rests the doctrine on the following clear induction:

'The Scriptures, in conformity with right reason, declare, that there is one God: at the same time, they lead us to consider every one of Three Persons as truly God. But the one of these propositions must be employed to qualify the other; and therefore, there is certainly some sense in which these Three Persons are one God.'

An historical sketch is then given of the various attempts of philosophers, schoolmen, and councils to expound the metaphy-  
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sical nature of the unity and personal distinctions of the Godhead. The devout Christian cannot but wish that these presumptuous and barren speculations were altogether confined to the page of history. There is nothing in the annals of human nature more painfully disgusting, than the imbecile *dicta* of Arian, Sabellian, and Athanasian heresiarchs on these inscrutable subjects, and the rage and infernal intolerance with which the new-coined niceties of phrase employed to express the various opinions, were contended for. Were the whole of what has been written on both sides relating to the terms *ομοουσιος* and *υποστασις*, the generation of the Son, the procession of the Spirit, and the *filioque* schism, blotted out entirely and irrecoverably from theological literature, it may safely be affirmed, that the sum of human knowledge would not be diminished an iota, nor would the interests of Christianity sustain the shadow of a loss. 'The difficulty,' says Dr. Hill, speaking of the ambiguity of the word *consubstantial*, 'is only a proof that it is a vain attempt to apply the terms of human science to the manner of the Divine existence, and that the multiplication of words upon this subject does not in any degree increase the stock of our ideas.' Indeed, almost all the metaphysical propositions relating to the Trinity, which have been grafted upon Scriptural Theology, are either purely figurative or negative; but they are figures applied to a subject which admits of no analogies, and negations which only incumber the simplicity of revealed truth. In wading through these controversies, two general observations forcibly present themselves. The first is, that they never would have originated, or, at least, could never have been carried on in the manner and temper in which they were, had the Bible been in all cases resorted to and devoutly studied as the acknowledged source of all we know on these subjects, and had its Divine authority as the only rule of faith been maintained and recognised. It was during the long and dreary eclipse of the light of Revelation, when the Scriptures were almost a dead letter, that these dark contests took place between the blind leaders of the blind. The second observation is, that such discussions are not more remote from sound philosophy, which rejects from science every thing which is incapable of being substantiated by evidence, than they are hostile to the practical genius and holy tendency of Christianity. It is next to impossible to preserve, in treating of such subjects at all, a phraseology free from irreverence; and it is very rarely that they have been treated without a most unhallowed boldness of familiarity, if not with an irreligious levity. Thus, has the very design of religion been frustrated by a "vain philosophy," which mingles the traditions and speculations of men, the elements of the world, with the pure doctrine of Christ. The reverence becoming the creature, the

humility of the sinner, the spirituality, and grateful sentiment, and devout affection which characterize the true believer, have alike either been discarded from such controversies, or have been unable to sustain their withering influence on the heart. We cordially acquiesce in Dr. Hill's conclusion, and in the advice which he founds upon it.

‘ We are thus brought back, after reviewing a multiplicity of opinions, to the few simple positions which constitute the whole amount of the knowledge that Scripture has given us concerning the Trinity, and which may be thus briefly stated. The Scriptures, while they declare the fundamental truth of natural religion, that God is one, reveal two persons, each of whom, with the Father, we are led to consider as God, and ascribe to all the three distinct personal properties. It is impossible that the Three can be One in the same sense in which they are Three; and therefore it follows by necessary inference, that the Unity of God is not a unity of persons; but it does not follow that it may not be a unity of a more intimate kind than any which we behold. A unity of consent and will neither corresponds to the conclusions of reason, nor is by any means adequate to a great part of the language of Scripture; for both concur in leading us to suppose a unity of nature. Whether the substance common to the Three persons be specifically or numerically the same, is a question, the discussion of which cannot advance our knowledge, because neither of the terms is applicable to the subject; and, after all our researches and reading, we shall find ourselves just where we began, incapable of perceiving the manner in which the Three Persons partake of the same Divine nature. But we are very shallow philosophers indeed, if we consider this as any reason for believing that they do not partake of it; for we are by much too ignorant of the manner of the Divine existence to be warranted to say that the distinction of persons is an infringement of the Divine Unity.....

‘ As you cannot expect to give the body of the people clear ideas of the manner in which the Three Persons are united, it may be better, in discoursing to them, to avoid any particular discussion of this subject; and to follow here, as in every other instance, the pattern of teaching set in the New Testament. Our Lord and his Apostles do not propose any metaphysical explication of the unity of the Divine nature. But they assume it, and declare it as a fundamental truth; and they never insinuate that it is in the smallest degree infringed by the revelation which they give of the Three Persons. After this example, I advise you never to perplex the minds of the people with different theories of the Trinity, and never to suggest that the Unity of the Divine nature is a questionable point; but, without professing to explain how the Three Persons are united, to place before your hearers, as you have occasion, the Scripture account of the Son and the Holy Ghost, as well as of the Father, and thus to preserve upon their minds what the Scriptures have revealed, and what, upon that account, it is certainly of importance for them to learn; the dignity of the Second and Third Persons,

their relation to us, and their power to execute the gracious offices necessary for our Salvation. These essential points of Christian instruction are revealed in the Scriptures in such a manner as to be in no danger of leading into the Sabellian, the Arian, or the Tritheistic scheme of the Trinity; and, therefore, if we adhere, as we ought always to do, to the pure revelation of Scripture in our account of the Three Persons, we have no occasion to expose to the people the defects of these schemes; and we may reserve to ourselves all the speculations about the manner in which the Three Persons are united.'

Vol. II. pp. 342—7.

We dare not trust ourselves to enter upon the subject of the Calvinistic controversy, which is very ably treated in the first half of the third volume. We shall have occasion very soon to encounter no mean combatant in the polemical field, in noticing Dr. Copplestone's recent work on Predestination. At the close of the investigation, Dr. Hill has given 'a history of Calvinism,' which will be of no small service to the student in pursuing his literary inquiries. After noticing the politico-theological revolution which took place in the Church of England subsequently to the synod of Dort,—at which period her clergy were certainly Calvinistic, although, according to Dr. Jortin's account of the matter, they afterwards 'bade adieu to Calvinism,'—Dr. Hill refers to the redoubtable work of the present Bishop of Winchester.

\* Dr. Prettyman, or Tomline, bishop of Lincoln, who, in his *Elements of Christian Theology*, has given a large commentary on the Thirty-nine Articles, labours to prove that the Seventeenth admits of an Arminian sense, and writes against Calvinism with the virulence of a man who does not understand it. He has also published a second work, which he calls a *Refutation of Calvinism*—a strange title for a book avowedly written by a dignitary of that Church whose founders were Calvinists, and one of whose articles prepared by them, in its natural and obvious meaning, announces the characteristic doctrines of Calvinism. I waited with much impatience for this book; but was greatly disappointed with its contents. It contains hardly any general reasoning: it is chiefly a collection and exposition of texts, which have been often brought forward by Arminian writers, and a repetition of that abuse which they are in the habit of pouring forth upon those who differ from them. The book has already passed through many editions, and meeting the prejudices and wishes of a great body of the English clergy, is extremely popular in England. But it is by no means formidable in point of argument; and however much it may be admired by those who wish to believe the system which it professes to support, it will not shake the creed of any person well instructed in the fundamental principles of Calvinism.' Vol. III. p. 199.

Leibnitz, though a member of the Lutheran Church, has triumphantly vindicated the philosophical truth of the Calvinistic



system. His "*Essais de Theodicée*," to which we had occasion to refer in reviewing Dr. Dwight's "Theology," is mentioned by Dr. Hill as containing 'almost all the principles 'upon which' he has 'rested the defence of Calvinistic tenets.' It is, indeed, a highly valuable and masterly work, but being principally occupied with the refutation of Bayle, labours under the disadvantage of all replies and refutations, in being desultory and somewhat tedious. Wolfius and Canzius trod in the steps of Leibnitz. Wytttenbach, Stapfer, and Edwards have followed in the same path. The doctrines vindicated and illustrated by these acute and profound thinkers, 'instead,' says Dr. Hill,

'of appearing liable to that charge of absurdity which the Arminian writers in all times, and even in the present day, have not scrupled in opprobrious terms to advance, now assume a rational and philosophical form, and appear to be a consistent whole, arising out of a few leading ideas followed out to their consequences: while the Arminians appear to be only half-thinkers, who stop short before they arrive at the conclusion; and although they will not, like the Socinians, deny the principles, yet, refuse to follow the Calvinists in making the application of them.

'I have no difficulty,' continues the Professor, 'in concluding the subject which has engaged our attention, by declaring it to be my conviction that the Calvinistic scheme is the most philosophical. The Arminians, indeed, have often boasted that all the men of learning and genius are on their side, and that those only who choose to walk in trammels, adhere to Calvinism. But there is reason to think that the progress of philosophy will gradually produce a revolution in the minds of men; that those opinions concerning the nature of human liberty, and the extent of the providence of God, from which the Calvinistic system is easily deduced, although they have not received the countenance of Dr. Reid in his *Essays on the Active Powers*, will, even in opposition to his respectable name, find a place in every system of pneumatics; and that there will thus be diffused among calm inquirers, a more general impression, that the doctrine of the first Reformers with regard to Predestination, admits of a better defence than it received from them. It gives me particular satisfaction to observe, that the late Dr. Horsley, bishop of St. Asaph, one of the profoundest scholars that ever adorned the Church of England, although he has not adopted all the Calvinistic tenets, has laid down in the most precise and satisfactory manner, those principles from which all the tenets of Calvin that we are obliged to hold, appear to me readily to flow. In a sermon upon providence and free agency, he has declared his conviction with regard to the certain influence of motives as final causes in reference to which the mind puts forth its powers, and as the means by which God governs the intelligent creation; and also with regard to the infallible predetermination of those events which the Almighty in this manner accomplishes. The friends of Calvinism require nothing more. We may reject every tenet which does not result from these principles; and we may solace ourselves

under the scorn of many superficial writers in the Church of England, who condemn what they do not understand, with the countenance of this respectable auxiliary, who, without declaring himself a partizan, has lent his assistance in clearing that strong ground which every sound and able Calvinist will now occupy.' Vol. III. pp. 207—9.

Still, to advert to the view of Theology with which we set out, the Calvinistic philosophy forms no part of the Christian system. So far as the subjects to which it relates, belong at all to theological science, they class with the propositions which are true independently of Revelation. We hold these discussions, therefore, how important soever in themselves, to be out of place when introduced in connexion with the Gospel Remedy; and we would wish to see the metaphysical, or rather physical part of the controversy between the Calvinists and the Arminians, treated as a question of physics; as relating to a system of things which Revelation every where implies or assumes to exist, but has not originated.

Above two hundred pages of the third volume are occupied with 'Opinions on Church Government,' the subject of Book vi. This will be thought a rather disproportionate extension of the subject. The most remarkable thing in this part of the course, is the Professor's evident leaning in favour of Episcopacy, and his meagre and not very liberal notice of 'that description of men known by the name of Puritans.' This section of the work is not very creditable either to his historical knowledge, or to his Christian feeling; but, as it is a subject on which we may ourselves be suspected to have some prejudices, we shall not enter into discussion. Dr. Hill represents Independency 'as the prevailing error of the times in relation to 'church-government,—the opinion which, without due care in 'fortifying the mind, there is the greatest danger of imbibing.' We accept this concession; and would recommend the section on 'Independents' as the best possible illustration of the nature of this danger. On one only of the Author's statements we shall offer any comment. The Doctor states it as 'the second 'great objection to the Independent form of government,' that it implies the disunion of the Christian society; that it considers the followers of Jesus as constituting so many separate associations, every one of which cares only for itself. This statement is founded wholly on misconception. Independents not only hold in the strictest sense the unity and catholicism of the Church as "one body," and believe in the "communion of "saints;" but they are more visibly, that is, more characteristically, one Christian body in themselves, than a heterogeneous national incorporation can be, which is split into political and theological parties. At the same time, in their disposition to unite with other distinct branches of the Christian society for the

promotion of the common cause of the Gospel, in their sympathy with other churches, and in their readiness on all occasions to recognise the Christian character of individuals of other communions, Independents do not come very far behind the members of either Episcopal or Presbyterian Churches. Lastly, the supposed case of 'a wrong done to an individual' by any separate congregation, is, in their view, best provided for by the very scheme of government to which Dr. Hill is objecting; and their reasons may be found at large in the annals of presbyteries, synods, convocations, and councils,—in the whole tenor of ecclesiastical history. For bringing thus closely together Calvinistic synods and Popish councils, we have a precedent in the Professor's own language. Speaking of the powers of the clergy as derived, 'not from the people, but from Jesus Christ,' he says: 'In holding this fundamental proposition, we Presbyterians join with the Church of Rome and the Church of England.' And truly, under every modification, ecclesiastical power is in its nature much the same. Nor has the Church of Scotland escaped the secularizing influence of the principles on which all Establishments rest. Orthodox in her confessions, but far, very far from evangelical in her discipline, she, too, like the sister Establishment, has within her pale, her Liberals, her Moderates, and her Evangelicals. But, in her assemblies and synods, the men who faithfully uphold her doctrines, and are the most zealous and exemplary in the discharge of their parochial engagements, never fail, as in other churches, to be found in the minority. It is, perhaps, unnecessary to state, that Dr. Hill ranked and voted with the moderate party.

Art. II. *Histoire de la Peinture en Italie*. . . . . History of Painting in Italy. By M. B. A. A. 2 vols. 8vo. pp 836. Paris.

It is not often that we have met with so unmanageable a subject for critical dissection as that which the Count de Stendahl, or *un de ses amis*, has supplied us with in the present work. The Writer is clearly a man of active mind, cultivated taste, and considerable knowledge; but his modes of thinking and expression are unhappily distinguished by some most unpleasant and injurious peculiarities. We suspect that he is an extravagant admirer of Montesquieu, and that an affectation of imitating the sententious and epigrammatic style of his model, has led him into the strangely digressive and incoherent habits of composition which make some portions of these volumes altogether unreadable. It is, at times, absolutely ludicrous, to witness the fine, Malvolio-like air of contemptuous condescension with which he moves along, distributing his smiles and frowns; greeting his favourites with most majestic graciousness, or dismissing with brief



sentence and curled lip, the luckless objects of his disapprobation. He is also lamentably afflicted with the love of paradox, and though it is generally impossible to extricate his hypotheses from their entanglement of shreds and cobwebs, there is frequently enough visible to shew that they are inexpressibly absurd. Mixed up with all these baffling and vexatious puerilities, we have, however, found some interesting and valuable matter. When M. B. A. A. can persuade himself to forget his theories and imaginations, and to pursue his subject with temporary steadiness, he writes with skill and discrimination, and without any of that conventional trash which so often renders publications on the Arts intolerably disgusting. If there be no absolute novelty in the historical sketch which traces the earlier efforts and the gradual development of Italian genius, it is at least a spirited outline; and the succeeding biographies of Leonardo and Angelo are written with much vivacity, and with an accurate discernment of the practical difficulties and excellences of Art. And even among the disjointed speculations which disadvantageously occupy so many of his pages, we have occasionally met with anecdotes and illustrations affording sufficient evidence, that if the Writer could have fixed his mercurial mind to the labour of continuous thought and connected discussion, he had powers and materials equal to the composition of a far superior work.

But before we proceed to justify our estimate by specific reference, we must be permitted to point out two or three characteristic circumstances which are, in our view, of immeasurably greater importance than mere modes of writing, or than simple errors in critical judgement. And first, we greatly fear that the Author, in his scale of public and private virtue, places purity and integrity of principle and of life, the lowest and the last of personal qualifications. We shall not here advert to those passages in a former, and in the present publication, which have suggested this suspicion; but we have no apprehension of error in affirming, that the volumes before us are tainted by that unhappy laxity of moral feeling which, more than any other cause, either local or exterior, has effected the social and political degradation of Italy. No people can maintain a free and independent existence without a sound and liberal state of public opinion; and we know of nothing which so completely annihilates its health and energy, as a prevalent relaxation of morals in the commonwealth. That force of character and brilliant destinies have been occasionally combined with excessive depravity in the same individuals, is so far from invalidating, that it confirms our position, by affording strong illustration of the fact,—that unless they have preserved a wide distinction between their secret and their ostensible conduct, or unless they have been counterworked

by the spirit of their age, their institutions have been transient, and the traces of their career speedily obliterated.

‘ I would say to the princes of modern times, so boastful of their virtues, and looking down with such supreme contempt on the petty tyrants of the middle ages—‘ These virtues, of which you are so proud, are nothing more than private virtues. As princes, you are mere ciphers: the tyrants of Italy, on the contrary, had private vices and public virtues. Such characters furnish history with a few repulsive anecdotes, but spare it the task of telling the cruel death of twenty millions of men. Why could not the unfortunate Louis XVI. give to his people the fine constitution of 1814? I will go further. These same paltry virtues of which we are so loftily told, you are compelled to exercise them. The vices of Alexander VI. would drive you from the throne in four and twenty hours. Acknowledge then, that every man is weak against the temptation of absolute power; love constitutions, and cease to insult misfortune.’ None of those tyrants of whom I am the advocate, gave a constitution to his people: with the exception of this fault, *temporum culpa, non hominum*. We are compelled to admire the force and variety of the talents which signalized such men as Sforza of Milan, Bentivoglio of Bologna, Pico of Mirandola, Cana of Verona, Polentino of Ravenna, Manfred of Faenza, Riario of Imola. Such individuals are perhaps more astonishing than the Alexanders and the Gengis, who, to subdue a portion of the earth, employed immense means. One marked difference, however, exists; we never find any of these Italian heroes imitating the generosity of Alexander taking the cup from his physician Philip. Another Alexander, a somewhat less generous, but almost as great a man, must have laughed most heartily when his son Cæsar Borgia presented the request of Pagolo Vitelli. This nobleman was at enmity with Cæsar, and had, together with the duke de Gravina, been persuaded by him to a conference near Sinigaglia, under the most sacred promises of safety. At a given signal, the duke and Pagolo Vitelli fell beneath the daggers of his attendants; but Vitelli, while expiring, implored Cæsar to obtain for him from the Pope, the father and the accomplice of his assassin, an indulgence *in articulo mortis*. The young Astor, lord of Faenza, was celebrated for his beauty; after having been forced to gratify the lust of Borgia, he was led before the Pope, who sent him to the gibbet.—You shudder, you imprecate curses on Italy. Do you forget that the chivalrous Francis I. committed crimes nearly as atrocious? Cæsar Borgia, the representative of his age, has found an historian worthy of his abilities, and who, in mockery of the stupidity of the multitude, has analysed his character.’

Without undertaking the panegyric of the regal virtues of modern times, we must deprecate the light and contemptuous tone in which the subject is treated, and the pernicious confusion of the various degrees of criminality in which the Author has indulged. It is only in the entire absence of all regard to truth, that a writer can permit himself to represent the vices

of tyrants as less destructive than the feeble decorums of well-intentioned princes ; especially when, as in the present case, the ambition, the perfidy, the brutal ferocity and sensuality of M. B. A.A.'s *grands hommes*, scourged the finest region of Europe with all the miseries of war, rapine, famine, assassination, and boundless immorality. Scenes of the deepest horror and the most unnatural barbarity, were of common and unheeded occurrence ; and events which are, to our feelings, fraught with tragic interest, were then scarcely deemed to interrupt the even tenor of a happy life.

‘ Cosmo the first, who reigned in Florence shortly after the time of the great painters, passed for the most fortunate prince of his age : in the present day, his calamities would excite the strongest sympathy. His daughter Maria, born April 14, 1542, displayed, as her years matured, that rare beauty which was the brilliant inheritance of the Medicis. She was too tenderly loved by one of her father's pages, the young Malatesti of Rimini. An old Spaniard who guarded the princess, surprised them one morning, while they were interchanging vows and caresses. The beautiful Maria died by poison. Malatesti, thrown into a close prison, succeeded in making his escape twelve or fifteen years afterwards. He had already gained the island of Candia, where his father commanded for the Venetians, when he fell beneath the steel of an assassin.... The second daughter of Cosmo was married to Alphonso duke of Ferrara. As lovely as her sister, she had the same lot ; her husband caused her to be poignarded. Their mother, the grand dutchess Eleonora, retired to her beautiful gardens at Pisa to conceal her grief. She was there with her two sons, Don Garzia and the Cardinal John de Medicis, in the month of January 1562. They quarrelled while hunting, about a buck which each of them insisted that he had killed ; Don Garzia stabbed his brother. The dutchess, who idolized him, was horror-struck by his crime, but, though overwhelmed with grief, pardoned him. She relied on the same emotions in the heart of her husband : but the murder was too recent. Cosmo, transported with rage at the sight of the assassin, exclaimed that he would have no Cain in his family, and pierced him with his sword. The mother and the two sons were borne together to the tomb. Cosmo found relief in the mixture of courage and policy which he was compelled to employ in the degradation of spirits yet burning for liberty.’

We feel no surprise whatever that a writer whose sentiments on the subject of morality, betray such a lamentable laxity as those to which we have previously alluded, should on all occasions make a parade of rancorous hostility to the Scriptures. ‘ Who, out of England, reads the Bible now-a-days ? ’—is a question, the terms of which convey as high a compliment to our own country, as they reflect deep disgrace, either on the veracity of their Author, or on the sincerity and zeal of the continental clergy. But when he goes on, with an insipid imitation



of the grinning infidelity of Voltaire, to sneer at the Bible Society, and to single out as the object of his pointless sarcasms, that portion of the brief but admirable report written by the Rev. Robert Hall of Leicester, which claims for the Scriptures the high distinction of elevating the standard of morals and of intellect, we can quite comprehend the motives of his hostility, and the extent of his good wishes for the improvement of mankind. He seems strangely annoyed by the frequent occurrence of Scriptural subjects among the works of the great Italian masters, and endeavours to shew the greater advantages, in this respect, of heathen story. We could not fully expose the mingled folly and malignity of his illustrative reasoning on this point, without larger extracts and more lengthened discussion than we should find either convenient or important. Happily, the singular weakness and perversion which he has betrayed in the selection of his comparative instances, at once stultify his own arguments, and prove his ignorance of the *intellectual* range and power of Art.

‘ How is it possible for a hapless workman to acquire the talent of expressing moral beauty, while he is employed day after day in representing Abraham dismissing Hagar and his son Ishmael *to die with thirst in the desert* ; or St. Peter denouncing death on Ananias, who, by a false declaration, had deceived the Apostles in *their forced loan* ; or the high-priest Jehoiada massacring Athaliah *during an armistice*.’

When the Author determined on making public these deliberate and disgusting falsehoods, he must indeed have reckoned on a prevalent ignorance of the contents of the Bible ; since the passages which we have marked in Italics, and which form the gist of his accusation, are not merely gratuitous, but in the very teeth of the express language of the Scripture narratives. Abraham was so far from sending forth Hagar and his son Ishmael *to die with thirst in the wilderness*, that he steadily resisted the exasperated jealousy of his wife, and at last yielded only to the command of God, and to the prophetic assurance of the celestial messenger, that *of the son of the bond-woman should be made a nation*. In the instance of Ananias, the assertion that the Apostles had levied a *forced loan*, conveys a charge that we scarcely know how to deal with, unless in severer language than we are willing to use. It is impossible to compare this expression with the story as related in the Acts, without feeling the most painful contempt for the character of the man who could conceive and utter so unqualified an outrage on truth. If, after reading the latter part of the preceding chapter, any doubt could exist respecting the purely voluntary nature of the contributions, it must be completely removed by the terms of the

Apostle's address to Ananias : " *While it remained, was it not thine own ? and after it was sold, was it not in thine own power ?* "

Equally at variance with fact is the intimation that Athaliah was slain *during an armistice*. There are in the Bible two distinct accounts of the transaction, and in neither of them is there to be found the slightest hint of any truce or agreement between Jehoiada and the Queen. Ignorant of the strength of the insurgents, as well as of the preservation of Joash, and either unconscious of her danger, or relying on the terror of her power, she rushed into the midst of armed enemies, and perished the victim of her indiscretion. In this instance, however, the Writer is perhaps to be acquitted of a direct intention to falsify, though he cannot escape the imputation of culpable error. He possibly took his view of the circumstances from Racine, who has managed the catastrophe of his " *Athalie* " so awkwardly as to change the high-minded Jehoiada into a treacherous kidnapper, and the conscientious Abner into an accessory after the fact. We are, however, well aware, that the source of the perversion is not to be traced to the French drama, but to that unaccountable depravation of intellect and of moral feeling, which regards every thing connected with the Scriptures as matter of antipathy and scorn. Substitute for the name of Jehoiada, that of Brutus, and what would the Count de Stendhal or M. B. A. A. say then ? On this part of the subject, we shall only add, that we cannot conceive a nobler exercise for the mind and hand of a great artist than the fall of Athaliah. The magnificent scenery of the Temple, the splendour of the enthroned Joash, and the groupes of armed Levites, would form admirable back and middle grounds ; while the High-priest and the Queen, with their immediate attendants, would afford a fine opportunity for muscular and physiognomical expression. All the high qualities of Art might take their place in this grand subject. Passion, movement, contrast, light and shade, colour, would each and all find ample room for rich and varied display, without injury to the general effect ; and the principal hazard to the success of the composition would arise from the very brilliancy and grandeur of the circumstances, and from the difficulty of preserving simplicity and unity amid so many temptations to tumult and glare.

We had marked for observation several passages of a similar nature, and others presenting specimens of absurd peculiarity or confused understanding on various points. Our readers might have derived some amusement from an exposure of the strange flights in which the Author *jerks* into the text or notes, his unconnected opinions on men and things. Paley is treated with superlative scorn ; Robertson and Roscoe are dealt with much in the same way ; and this pithy egotist seems willing to

divide the empire of the intellectual world between Dante, Bacon, Shakspeare, and—himself. But all this would lead us too far out of our way, and we must now pass forward to the ostensible subject on which M. B. A. A. has contrived to suspend the rags and selvages of his common-place book.

Whenever we advert to the history of Painting, the mind immediately turns to Italy as to the glorious seat of its infancy and prime. The mighty Greeks whose names have been consigned to our admiration by the suffrages of ancient times, call up sensations of a vague and indefinite nature. Apelles, Parrhasius, Protogenes, are associated in honour with Phidias, Agesander, and Agasias; but the last have left the impressions of their genius on more durable materials, while the former trusted the signatures of their power to a frail and perishable surface. The Theseus, the Laocoon, the Apollo, the Gladiator, are before us, palpable to our senses; but the Calumny, the Fortune, the Helen, the Demos, have long since mingled with the elements, and are known to us only by description and inference. While, therefore, the Italian Sculptors have to sustain a disadvantageous comparison with the transcendent relics of antique grace, vigour, and sublimity, the Painters of Italy stand forth the unrivalled masters of their own unquestioned domain. With the exception of Rembrandt, perhaps, it is not possible to cite the name of a single truly original genius beyond the limits of that illustrious region; and Masaccio, Raphael, da Vinci, Titian, Buonaroti, to say nothing of a host of artists inferior only to these gigantic men, have ever been, and probably will ever be, models of unapproachable excellence.

The first efforts of Art to disengage itself from the oppression of ages of darkness and ignorance, gave little promise of success. The Greeks of Constantinople seem to have been the earliest decorators of the churches; but the few remains of their productions are striking evidences of their utter destitution of knowledge and skill. In 1230, Nicolas Pisano made some respectable essays in sculpture, and originated a school of which the productions display considerable merit.

‘ Florence cites, about the year 1236, one Bartolomeo. He was probably the author of the famous picture, so highly venerated in the church of the Servites, which has obtained from it the name of *la Nunziata*. The monks had commissioned Bartolomeo to paint the Annunciation. He succeeded vastly well with the figure of the Angel; but, when he came to the Virgin, he despaired of expressing the seraphic air which was to distinguish her countenance. The good man fell asleep from fatigue. As soon as he had closed his eyes, the angels took the opportunity of descending from heaven, quietly painted a head in all points celestial, and when they were retiring, twitched the painter by the sleeve. He wakes, sees his work before him finished,



and exclaims—A miracle ! The exclamation was repeated by all Italy, and poured immense sums into the treasury of the Servites. In later times, a meddling philosopher, named *Lami*, took it into his head to investigate the miracle. The monks endeavoured to procure his assassination, and he escaped with great difficulty. But the Virgin, to obtain a more delicate and less hackneyed revenge, was satisfied with rendering herself ugly in the eyes of the profane, who are now able only to perceive a coarse production, altogether worthy of Bartolomeo, and a little retouched in the drapery.

Cimabue is usually and justly considered as the man who gave the first direct impulse to the national genius. He sketched his figures on a scale of colossal proportions, and crowded his canvas with figures. His lines are bolder and more undulating than those of his predecessors : his draperies are better disposed ; he had more accurate notions of grouping ; and he frequently displays considerable power of expression. Cimabue was held in the most exalted admiration by his contemporaries. While he was engaged in painting his Madonna surrounded by angels, which is still to be seen at Florence, he was visited at his residence, in a small hamlet near that city, by the king of Naples ; and the Florentines availing themselves of the opportunity thus afforded them of inspecting the picture, accompanied the monarch in such numbers, as to make a sort of festival, whence the groupe of houses and gardens derived the name of *Borgo Allegri*. When the painting was completed, it was conveyed to the church of Santa Maria by the people in procession, with banners displayed and trumpets sounding, amid the shouts of an immense multitude assembled to witness the triumph of this miracle of art.

The fame of Cimabue, though, on the whole, amply merited, was eclipsed by the higher merit of his pupil Giotto. The master, while walking in the neighbourhood of Florence, noticed the skill and assiduity with which a shepherd's boy was employing himself in making sketches on a slate ; he took him home, gave him the necessary directions, and enabled him to surpass his instructor. Giotto, it is extremely probable, had the right feeling to discover and to relish the superiority of the antique, of which there were a few specimens at Florence ; and this, although it gave an air of coldness to his manner, dictated to him the necessity and the means of improving the draperies and the attitudes of his figures. He adorned his frescoes with rich and florid architecture ; and his colour, though sometimes raw and glaring, made an approach to correctness of principle. Giotto was a man of wit ; but his repartees seem to have derived much of their seasoning from their *a-propos* introduction : at least, the following two jests will scarcely justify the high reputation which he enjoyed as a sayer of good things. When he was at Naples,

‘one day, the heat was overwhelming. ‘If I were in your place,’ said the king, ‘I would give myself a little relaxation.’—‘So would I, were I a king.’—‘Since nothing is impossible to your pencil, paint me my kingdom.’ A few minutes afterwards, the king returned to the painting-room, and Giotto presented to him the sketch of an ass, laden with an old and worn-out pack-saddle, and smelling with a stupid and wishful look a new saddle, which lay at his feet. All Italy laughed at this caricature, which satirized the Neapolitans on their restless inclination for changing sovereigns.’

If these jests do not seem particularly brilliant, we must remember that they were the jokes of the fourteenth century, and that there is a fashion in pleasantry, as well as in every thing else. Giotto died in 1336, at the age of sixty. The advances which Painting had hitherto made, though considerable when contrasted with the imbecility of its first essays, were but insignificant in comparison with the extent of the course which yet remained to be completed. Though Giotto had improved on the rigidity and poverty of Cimabue, still, his manner was stiff and harsh; and when he was unable to conceal by drapery the extremities of his figures, he betrayed his want of science. This failure is the more remarkable, as it was early in his lifetime that the Etruscan vases were discovered; and it is perfectly unaccountable how, with their easy and playful line, and their rich and graceful varieties of ornament before him, Giotto could retain so much of a hard and barbarous style.

The contemporaries and successors of Cimabue and his pupil, contributed something in different ways to the progress of Art. But the first individual who, from the time of the infant essays of Painting in Italy, to the earlier part of the fifteenth century, could legitimately claim the honours due to high and original genius, was Maso di San Giovanni, commonly, from the slovenliness of his habits, called Masaccio. This truly great man, who died young in 1443, viewed the field of Art with a bold and decided glance, and with an energy very different from the feebleness and hesitation of his predecessors, entered at once upon a new and successful career. He emancipated himself from the restraints which the low state of Painting imposed upon the student, formed himself upon the fine sculptures of Ghiberti and Donatello, and, most probably, as he is known to have visited Rome, studied with ardent admiration, the master-pieces of the antique. Thus furnished, he effected improvements in every branch of his profession: he introduced variety of expression, treated the *nude* with admirable skill and facility, simplified the folds of his draperies, and gave to colour a truth and harmony which were unknown before. He was buried in the church *del Carmine*, which he had adorned with those noble frescoes whose excellence is best illustrated by the fact, that



they became the school in which the great painters of Tuscany studied the highest and richest lessons of their art. Leonardo, Michael Angelo, and even Raffaello derived from the groupings of the *del Carmine*, advantages which Masaccio owed to his own genius only.

The most singular as well as the most eminent of his successors, was Fra Filippo. This strange mortal was an orphan who had been brought up, from charitable motives, in one of the convents of Florence. Whatever might have been the views of the benevolent fathers in his education, it soon appeared that his own feelings and preferences had taken a decided and unalterable direction. From morn to eve, his hours were spent in the chapel of Masaccio; and though his productions were on a smaller scale, it was the common saying of the Florentines, that the soul of that great artist had passed into the body of the young monk. At an early age, he laid aside the exterior marks of his profession, and mingled with the world. As he was one day amusing himself with his friends in an aquatic excursion along the coast of the Adriatic, near Ancona, he was carried off by pirates. After a slavery of eighteen months, he happened to sketch with charcoal on a newly whited wall, the portrait of his master, who was so delighted with this proof of his captive's skill, that he set him at liberty. Filippo was of a most inflammable constitution, and he was perpetually getting into scrapes by his vile trick of falling in love with nearly every handsome woman whom he chanced to meet. When, as was of course frequently the case, he failed in obtaining access to the object of his admiration, his occupation was, to realize on canvas the features which were impressed on his imagination, and he would spend days and nights in amorous trance, holding fantastic conversation with the shadowy semblance of his unapproachable idol. When he was painting an apartment in the palace of the Medicis, Cosmo, who observed him continually quitting his work for the purpose of passing and repassing before a particular house, ordered him to be locked in. Love or appetite was too powerful for such a restraint, and Filippo fairly leaped out of the window. On another occasion, while he was engaged on an altar-piece for the church of a convent, he saw through the grating Lucretia Buti, an uncommonly lovely girl, one of the boarders. Though the ex-monk, as usual, took fire instantly, he had, for once, sufficient self-command to check his impetuous feelings, and to persuade the unsuspecting sisters, that the head of Lucretia would make an excellent study for a Madonna. Filippo was handsome, and though one or more of the good nuns always hampered him by their precautionary presence, he contrived to make himself understood, and to carry off his willing prize. His ecclesiastical character was indelible, and the father of Lucretia, a wealthy



trafficker, endeavoured to avail himself of this circumstance, in order to break off the connexion between the painter and his daughter; but the latter avowed her determination to quit her lover only with her life. Filippo was engaged in finishing his immense labours in the cathedral of Spoleto, when the relations of a woman of rank with whom he maintained a very unequivocal intercourse, caused him to be poisoned. Age had not quenched the ardours of this insatiate libertine; for, at this fatal period, he was nearly sixty years old. On his death-bed, he recommended to the care of his favourite pupil, Fra Diamante, his natural son Filipino, who, though only ten years of age, had begun to paint at his father's side.

The execrable Andrea del Castagno was another of the successful imitators of Masaccio. In 1454, an artist whose name was Dominick, had obtained the newly discovered secret of painting in oil, and, on visiting Florence, was induced by the apparently cordial attachment of Andrea, to communicate the process to that detestable traitor. In possession of the mystery, Castagno's next step was to procure the assassination of his only rival. The unhappy Dominick, when dying, desired that he might be conveyed to the house of his friend Andrea, who was never suspected, but whose conscience, in the hour of dissolution, compelled him to reveal his crime.

We shall not attempt to enumerate, much less to characterise the different artists, several of them men of conspicuous ability, who maintained the succession of the Florentine school from Masaccio to Leonardo. We make an exception in favour of Ghirlandaio, not so much on account of his talents, though they were considerable, as in reference to a practice adopted, more or less, by painters in general from the revival of the art to the present time. In the compositions with which Dominico Ghirlandaio ornamented the choir of Santa Maria, he introduced the portraits of many of his most eminent fellow citizens. We confess ourselves unable to discover the force of any of the pleas which have been advanced in favour of this most injudicious mixture. We are aware that it has had the practical sanction of the highest names in art; but even the authority of Raffaello cannot reconcile us to it, and the only instance in which we can at this moment recollect its having been adopted by Michael Angelo, is scarcely in point. Sir Joshua Reynolds indulged himself in it, and Mr. Haydon has recently revived it. But, highly as we rate Mr. H.'s powers, we really think that the historical character of his fine representation of "Christ's triumphant Entry into Jerusalem" is deplorably injured by the groupe of moderns conspicuously introduced among the spectators. To say nothing on the doubtful matter of *idealism*, the intrusion of the familiar physiognomies of Newton, Words-

worth, and Voltaire, into a scene half classical, half Asiatic, seems to us nearly as incongruous, though certainly not so ridiculous, as Barry's whimsical display of William Penn's broad-brimmed hat in the Elysian fields. Mr. Haydon's object must, we should suppose, have been, to produce a powerful and undivided effect upon the mind. Now, nothing, it seems to us, could prove so completely destructive of that impression, as the awkward and startling intervention of the hesitating query—'Is not that Wordsworth?' and a wondering reference to the printed description for the solution of our doubt. Nor do we think that Mr. H. has been successful in his treatment of two, at least, out of the three heads: the expression of Newton's bust is very inferior to that of Roubiliac's admirably conceived statue; and Wordsworth's meditative and abstracted air does not compensate for the entire absence of Eastern character in his outline and expression. In short, we are, by the effects of this misconception, transported from ancient to modern times, —from Palestine with its glorious Temple, its palm groves, and its mighty wastes, to England, Trinity College, and Ambleside; and though the associations awakened by these latter names are at once touching and animating, neither Mr. Haydon's eloquent pen, nor his admirable pencil, can blend them with our ideas of the subject. This is not the occasion for discussing Mr. H.'s characteristic qualities as an artist; but it were unjust not to express our admiration of the noble composition to which we have been referring. It has great deficiencies, but it has also marked excellencies; though the dashing and undistinguishing criticism of the present day, has never yet correctly defined either the one or the other. Its great failures seem to lie in the absence of certain essential qualities of art, and especially in defective *drawing*. Mr. Haydon does not appear to us happy in the proper and distinct expression of muscle, cartilage, bone, skin, or even of drapery; but his conception of his subject is eminently successful, the character of his heads is frequently excellent, and his colouring, though we know it has been cavilled at, is rich and well combined.

Leonardo da Vinci was born near Florence in 1452. He was the natural son of Messer Pietro, notary of the Republic. From his infancy, he possessed all the fascinations of personal beauty and grace, and exhibited the most unequivocal signs of early and extraordinary genius. His acquisitions were universal; including not only the arts and sciences, but fencing, dancing, horsemanship, and all those accomplishments which complete the exterior of the finished cavalier. Messer Pietro, astonished at the miraculous promptitude with which his son mastered the most difficult branches of study, carried some of his designs to Andrea Verocchio, a painter and statuary of considerable note.



Andrea, unable to believe that they were the productions of a child, requested that he might see the young Leonardo, who soon became his favourite pupil. The youth, however, was waggishly inclined, and seems to have stolen many hours from labour, to employ them in merry mischief. At one time, having amused himself by compounding from inodorous substances, a mixture of intolerable stench, he introduced it into a crowded apartment, and drove the company, half poisoned by its horrible pungency, in all directions. On another occasion, it is said, that he contrived to fill, by means of concealed bellows, a number of bladders, which enlarging by degrees so as to occupy the whole room, compelled all present to decamp. His inventions in the mechanical way, were innumerable. Among other schemes, he speculated on raising the whole enormous edifice of San Lorenzo, to place it on a more majestic base. Every thing uncommon and *outré* arrested his wayward mind. He would stop in the streets to note in his sketch-book, the singular or ridiculous countenances and figures which passed him. Sometimes he would invite to dinner the rustics whom he encountered, for the purpose of enjoying their violent mirth at his odd stories and jests. As a sort of counterpart to these vagaries, he was to be found witnessing the horrors of a public execution. His horses were the finest of their kind, and he was accustomed to take the boldest leaps while riding. Such was his personal strength, that he could bend a horse-shoe with perfect ease. His life may be divided into four parts: his youth, passed chiefly in Florence; his residence at Milan, at the court of Louis the Moor; his subsequent sojourn in Tuscany; and his old age and death at the court of Francis I. His present Biographer ascribes to him three distinct styles; the first, in which he imitated Verocchio, the second remarkable for depth of shade, the third consisting of demitints, tranquil, and harmonious, obtaining effect by economy of light, rather than by intensity of shade.

The earlier passages of the career of Leonardo were distinguished chiefly by the brilliant promise of future excellence. His father had desired him to paint a shield for a peasant of Vinci, with a representation of the head of Medusa or of some frightful animal, but had forgotten his request when his son begged him to enter his study. Messer Pietro recoiled in horror at the terrific serpent which, combining in itself the selected peculiarities of the most odious reptiles and insects, seemed to dart from the fissure of a rock, scattering its venom as it moved. Pietro was sufficiently aware of the value of this *bizarre* production, not to forward it to its original destination: he sold it for three hundred ducats to Galeazzo, duke of Milan.

Louis the Moor, who had by the most atrocious intrigues and crimes obtained the sovereignty of the Milanese, distinguished



himself as a patron of the Arts. It is said, that Leonardo made his first appearance at the usurper's court, in a sort of competition of the best Italian lyrists. He came forward with a lyre of his own invention, constructed of silver in the shape of a horse's head. He sang to its accompaniment unpremeditated verses, he maintained a thesis, and, in short, by the variety and charm of his accomplishments, fascinated the Duke and the whole city. While residing at Milan, he was occupied in the same irregular way in which it was the peculiar bent of his genius to exert itself. He engaged, as engineer, in plans for making the Adda navigable; he busied himself in fortification and hydraulics; he directed buildings; he made in clay an immense model of a horse which was to have been cast in bronze, but was battered to dust by the Gascon cross-bow men. But the chief labour of his brilliant mind and master-hand was "the Last Supper," that wonderful composition of which the history is so interesting, and the fate so deplorable. The Refectory which this noble fresco ornamented, stood in so low a situation as to be under water in wet seasons, while the wall on which it was painted, had been built of bad materials, and the preparation used by Leonardo, was so injudiciously compounded, as to scale off. The consequence of this combination of untoward circumstances was, that in 1540, the colours were half-effaced, and that twenty years after, nothing remained but the contour. In 1652, the worthy Dominicans having taken it into their heads that the door of their Refectory required enlarging, mutilated the legs of the principal figures in order to effect that important object, while the remainder of the picture was injured by the jarring of the wall during the operation. These excellent monks, moreover, fastened on the upper part of the painting, an enormous escutcheon with the arms of the Emperor.

In 1726, the successors of these enlightened ecclesiastics began to feel considerable vexation that so admirable a production should have been thus scurvily neglected, and engaged a dauber named Bellotti, who pretended to have a secret for reviving faded colouring, to exercise his talents on da Vinci's hapless master-piece. He surrounded himself and his apparatus with canvas, absolutely repainted the whole excepting the sky, and then claimed and received his reward from his gratified employers. In 1770, one Mazza was employed again to retouch the work, under the patronage of Count Firmiani, governor of Milan, and had nearly finished his injurious scrapings and plasterings, when a new and more sagacious prior stopped him short, and saved the heads of three of the Apostles. In 1796, Bonaparte paid a visit to the venerable remains, and signed on his knee before mounting on horseback, an order that the place should be exempted from all military occupation; but, soon

after, some vulgar-souled general turned it into a stable, and his dragoons thought it a good joke to pelt the Apostles with brick-bats. After this, the Refectory became a magazine of stores, and though the municipal authorities obtained permission to wall up the door as an effectual bar to further injury, yet, in 1800, it was flooded to the depth of a foot, and no steps were taken to draw off the stagnant water. In 1807, the Convent having been converted into barracks, the viceroy, Beauharnois, caused the hall of Leonardo to be set in order, and due attention to be paid to the preservation of the remaining traces of his hand. Several tolerable copies of the painting are in existence, and an immense transcript in mosaic, of the same size with the original, was executed by order of Napoleon.

After the fall of Louis, Leonardo returned to Florence, and found a patron in the magistrate Soderini. Here he occupied himself chiefly in portraits, with the exception of some casual productions, and of his grand battle cartoon, in which he put himself in competition with Michael Angelo. It is singular, that the three great efforts of Leonardo, his colossal Horse, the Last Supper, and the combat of Anghiari, should all have perished.

Leonardo's residence at Rome was short, and led to no permanent results. In 1515, Francis I. gained the battle of Marignano, and entered Milan. Early in the following year, Leonardo accepted that monarch's invitation to France, and at an advanced age left Italy, never to return. In 1518, he died in the arms of Francis.

Towards the close of the first volume of the present work, the following anecdote makes its appearance. We do not very clearly understand what it is designed to illustrate; but, as it is interesting in itself, we shall extract it.

'In 1793, the Prussian officers of the garrison of Colberg, established an economical mess, of which certain poor emigrants were glad to partake. They observed one day an old major of hussars, who was covered with the scars of wounds received in the "seven years' war," and half-hidden by enormous grey mustachios. The conversation turned on duels. A young stout-built cornet began to prate in an authoritative tone on the subject. "And you, Major, how many duels have you fought?"—"None, thank Heaven," answered the old hussar in a subdued voice; "I have fourteen wounds, and, Heaven be praised, they are not in my back; so I may be permitted to say that I feel myself happy in never having fought a duel."—"By Jove! you shall fight one with me," exclaimed the cornet, reaching across to give him a blow. But the sacrilegious hand did not touch the old mustachios. The major, agitated, grasped the table to assist him in rising, when a unanimous cry was raised—"Stehen sie rhuic herr major!" "Don't stir, Mr. Major." All the



officers present seized the cornet, threw him out at the window, and sat down again to table as if nothing had occurred. Every eye was moist with tears.

We have been detained so long by the first volume, that we have very little room to spare for the second. Happily, we are released from any very urgent necessity for lengthening this article, by the quality and subject of the remaining matter. The first half of the volume consists of a series of rambling and incoherent remarks on the beauty of the antique, and on the ancient and modern *beau idéal*. The Author means to be very pithy and profound; but, as we have the misfortune not to understand him, we must be excused for passing by this portion of his work. The principal part of the remainder is devoted to the life of Michael Angelo, which has probably been familiarized to most of our readers by the elegant memoir of Mr. Duppa. Our present notice must, on this account, be very brief.

In his youth, Michael secluded himself completely from society, that he might experience no interruption in his studies. Averse at all times to much company, he formed few friendships, and once only cherished an attachment, which was strictly Platonic. This was for the celebrated Vittoria Colonna, Marchioness of Pescara, who often visited him. Her death nearly deprived him of his senses, and he reproached himself bitterly that, in their last interview, he had not kissed her forehead instead of her hand. He was liberal, though his habits were economical: he frequently gave away his works, and secretly assisted great numbers of the poor, especially young artists in narrow circumstances. He was in the habit of bestowing on his nephew fifteen hundred or two thousand pounds at a time. He one day said to his old servant, "Urbino, if I were to die, what would you do?"—"I must seek another master." "Poor Urbino, I will save you from wretchedness;" replied his master, and at the same time gave him a thousand pounds. The servant, however, died before his master, who, though eighty years of age, nursed him in his last illness, and passed several nights without undressing himself.

As an artist, Michael Angelo was indefatigable: he gave little time to rest, and less to refreshment, his meals usually consisting of a few fragments of bread, eaten on his scaffolding. He required solitude while at his work: the presence of another person confused and cramped him; and he never felt easy unless he was secured from all possible intrusion. His memory was singularly tenacious. Of the many thousand figures which he had designed, not one ever escaped his recollection; and he never traced an outline without pausing to ask himself whether he had ever employed it before. He would trust nothing connected with his profession to the care or skill of others: even



the files and chisels which he used, were of his own manufacture. The same anxious desire of perfection animated him in all the branches of his art. If he perceived a defect in the statue on which he was labouring, he abandoned it immediately. It was owing to this circumstance that he finished so few pictures or marbles. So far did he carry this spirit, that he once, in a paroxysm of impatient dissatisfaction, shattered a colossal groupe which he had nearly completed.\* When at a very advanced age and decrepit, he was one day met by Cardinal Farnese, on foot, amid snow and sleet, entering that mighty relic of antique grandeur, the Coliseo. The prelate called to him from his carriage to inquire where he was going in such weather. "To school," he answered; "I have much yet to learn." When John of Bologna once shewed him the model of a statue, the old man altered the position of all the limbs, and restored it to him with this impressive admonition: "Learn to sketch, before you attempt to finish." When Michael Angelo died, he was within a few days of his eighty-ninth year.

Michael was considered as an excellent hand at a shrewd saying; and he seems to have had that disposition to mirth of a coarser kind, in which men of strong and highly-wrought minds have not unfrequently been prone to indulge by way of unbending from severe intellectual labour. He was at all times excessively delighted when visited by a ridiculous fellow called Menighella, a painter in the Valdarno. The usual errand of this absurd genius was, to request a design for a St. Roch or a St. Antony, which some peasant had bespoken; and Angelo, who refused princes, quitted every thing to gratify Menighella, who placed himself beside him, and suggested his ideas for every feature. He gave this man a crucifix, which made his fortune by the sale of copies in plaster to the peasants of the Apennines.

While Michael Angelo was working at the tomb of Julius II., he gravely accosted one of his stone-cutters, and complimented him on the talent for sculpture which, unknown to himself, he unquestionably possessed. The poor man stared at the unexpected greeting, but Angelo persisted, and assured him that he required only a little instruction to become an excellent artist. He then set him at work on a block of marble, and, by dint of vociferating, from the height of his scaffolding, a series of minute directions, succeeded in enabling the mason to chip out the

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\* The same enthusiasm characterised Roubiliac. He would destroy the labour of many months, on discovering a vein in the marble, or a false stroke of the chisel, visible only to his own eye. Few artists have held gain more in contempt, or have been animated by a loftier passion for fame.

rough semblance of a handsome statue. The man, in comic admiration of his own unsuspected powers, expressed his ardent gratitude to Buonarotti for this liberal and skilful development of latent genius.

This article, contrary to our original intention, has increased so much upon our hands, that we must leave unnoticed the exquisite 'epilogue,' in which a receipt is given for making a connoisseur, and 'almost an artist,' in fifty hours! Our readers will have perceived, that, although the title of this work promises the history of Italian art, yet, it includes only the school of Florence. We infer from a casual reference, that a continuation is intended. Should it reach our hands, we shall feel pleasure in reviving our recollections of the schools of Rome, Venice, and Bologna.

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Art. III. *The Martyr of Antioch*: a Dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. Svo. pp. 168. Price 8s. 6d. London. 1822.

'**T**RAGEDY, as it was anciently composed,' remarks the greatest of poets in his preface to *Samson Agonistes*, 'hath ever been held the gravest, moralest, and most profitable of all poems. Heretofore men in highest dignity have laboured not a little to be thought able to compose a tragedy. Gregory Nazianzen, a Father of the Church,' he adds, 'thought it not unbecoming the sanctity of his person to write a tragedy, which is entitled Christ suffering.' If this vindication of Tragic Poetry be no longer necessary to rescue the attempt to compose a tragedy from the infamy which then attached to it, the *unpopularity* of this species of composition, is, we suspect, scarcely diminished. Neither the encomium of the Poet nor the great authorities he adduces, backed by his own example, have hitherto procured for the ancient model many admirers or imitators. Our English *Æschylus* stands alone, unless the Author of *Caractacus* may claim to be designated as the English Euripides.

The public taste runs counter to dramatic poetry of this description. Unacted tragedies and dramas unsusceptible of representation, are, of all kinds of literary production, the least attractive to common readers; and the austere beauties of ancient tragedy are as much beyond the reach of popular admiration, as the Phidian sculptures. Lord Byron has neither been understood, nor has understood his work or himself. His tragedies are neither ancient nor modern, neither Greek nor English; neither 'grave, moral, and profitable' as ethical poetry, nor natural, imaginative, or interesting as dramatic poetry. As to *Cain*, all we shall at present say of it, is, that we wish that its alliance to the ancient model, which is apparent



enough in its heathenism, had been rendered still closer by its being written in Greek.

Mr. Milman has unquestionably very correct conceptions both of the nature and the design of Tragedy. His "Fall of Jerusalem" was a subject admirably chosen and well conceived, and it was treated with considerable skill. A correct judgement, a classical fancy, and a study of the best models, together with a right feeling towards his subject, have enabled him, without powers of the highest order, to produce a poem which deserves to live far more than the larger proportion of the poetry of the day. The present poem is founded on a subject less imposing, but in some respects better adapted to the purpose of the tragic writer, and more within the range of dramatic description than the fall of a nation. It is by no means creditable to our literature, that the annals of Martyrdom should never have furnished any of our poets with a theme. No conceivable situation presents the human character under an aspect of so heroic elevation, or allows of more scope for all the passions and energies of our nature. No subject is more susceptible of the pomp of ethical oratory or of deep tragic interest. Shakspeare, unhappily, wrote for the stage, and to the stage such subjects could not be adapted without the grossest dereliction of right feeling and propriety. Yet, when we read the exquisite passages in his *Henry VIII.*, in which Queen Katharine is portrayed, especially her conference with Wolsey and Campeius, as well as the noble sentiments put into the mouth of the fallen Chancellor, and the scene where Cranmer is brought before the Council, one is led to regret that he stopped short in his series of historical plays at this period. That master hand alone could have delineated the struggles of principle with human infirmity in the mind of Cranmer and the triumph of his better feelings, the bold Apostolic simplicity of Latimer, the holy courage of Ridley, in contrast with the cunning of Gardiner, and the ferocity of Bonner. Possibly, Shakspeare had religious feeling enough to dissuade him from mixing up such men and such subjects with the ribaldry which he found it necessary to stoop to, in seasoning his plays for a theatric audience. Possibly, he might have reason to think that the subject was too intimately mixed with political recollections to please the Court. That he would have treated it with the utmost propriety, if he had taken it in hand, can hardly be doubted. Nothing is more wonderful in this wonderful man, than the moral elevation to which on some occasions he rises; and never does he seem more at home than when he is occupied with the delineation of all that is heroic and dignified in character, and is clothing with eloquence all that is sublime in sentiment.

A dramatic poem like the present aims, however, at no such



lofty design as combining the province of the historian and that of the poet. Its slight construction and its half-lyrical character place it at a safe distance from so fatal, so annihilating a comparison. The reader must not expect in it any of the interest which arises from plot or variety of incident; nor does it abound with those effusions of noble or pathetic declamation which are the peculiar charm and glory of the historical drama. Did it pretend to any thing of this kind, it would be chargeable on the poem as a great defect, that it contains so little of either a didactic or a rhetorical kind. Mr. Milman's characters are more operative than oratorical, more musical than eloquent. It is, in fact, a lyrical drama, and must be judged of accordingly.

The poem is professedly founded on the history of Saint Margaret, who was the daughter of a heathen priest, and beloved by Olybius, the Prefect of the East, who wished to marry her. Mr. Milman has availed himself of this circumstance in the construction of the drama, discarding the rest of the legend, and filling up the outline according to the suggestion of his own fancy. It has been, he says, his object, to represent under this predicament of fearful trial, 'the mind of a young and tender female;' and he has 'opposed to Christianity the most beautiful and the most natural of Heathen superstitions—the worship of the Sun.' The drama opens with a hymn to Apollo, sung by an alternate chorus of youths and maidens. All is ready for the opening of the festival, but the Priestess does not appear; and when search is made for her, they find her laurel crown trampled in dust, and her unstrung lyre and dishonoured robes of prophecy lying on the pavement. In the midst of the surprise and consternation produced by this discovery, a messenger from Rome arrives, who proves to be the bearer of a mandate from the Emperor to enforce the edict of extermination against the Christians. Margarita is now led in, clad in the garb of mourning, 'ashes and sackcloth.' She shrieks at hearing the decree of the Prefect, 'that every guilty worshipper of Christ be dragged before them' on the morrow; but her silent terror and despair are mistaken for a Pythic afflatus, and the assembly breaks up, the people shouting,

'Long live the Christian's scourge!—long live Olybius!

In the next scene Margarita encounters the Prefect, for whom she had cherished an attachment, and repels his overtures without daring tell him that she had become a Christian. A transition is then made to the Burial Place of the Christians, where several of the brotherhood are performing, by night, the funeral rites over the grave of one of their number. At day-break, Margarita meets her father, and makes the agonizing discovery to him of her conversion. The next scene is the

examination of the Christian prisoners in the Prefect's hall of justice, in the midst of which, Margarita is brought in, having been overheard by a shepherd joining in a hymn to Christ. They are all led off to prison, where another interview takes place between the recusant priestess and her father, who leaves her to throw himself at the feet of Olybius. Margarita is, in consequence, summoned to the palace of the Prefect. Here she has to sustain a fresh trial of her constancy, in resisting the solicitations, the splendid offers, and the infuriated threats of her illustrious lover. After some intermediate scenes, occupied chiefly with the conflicting passions of Olybius, and his conference with the Roman officers, the multitude are represented as assembled in front of the temple. Olybius enters in state; the hymn to Apollo is chanted by the chorus; after which, the prisoners are led forth

'To worship at yon sumptuous shrine or die.'

Margarita is the last examined, and on her boldly professing her faith, is hurried away by the multitude to execution. Successive 'officers' rushing in, detail, after the ingenious plan of the French play-wrights, the horrors which are transacted off the stage. Olybius, who had issued secret orders to spare the life of Margarita, on hearing of her death, abdicates his Prefect's seat; and the poem closes with a hymn sung by the Christians as they boldly bear away the body of the Martyr, 'in proud ovation,' in the face of the changeeful populace.

The story must not be too nicely examined with regard to the strict probability of the details. Neither the suddenness of Margarita's conversion, nor the strange circumstance of her making her appearance in sackcloth and ashes, nor the very little notice her costume excited, is at all accounted for. Nor does the last scene between the Prefect and Margarita derive any of its poetic effect from being natural. The dialogue is often forced and clumsy; for instance:

' Officer.

The apostate Priestess Margarita—

' Mighty Prefect,

'Olybius.

'How?

Where's Macer ?

' Officer.

' By the dead.'

'Olybius.

'What dead?'

' Officer. Remove

Thy sword, which thou dost brandish at my throat,  
And I shall answer.'

*Olybius.*                    ‘ Speak, and instantly,  
Or I will dash thee down and trample from thee  
Thy hideous secret.’

'Officer.

'It is nothing hideous,' &c.

This, it must be confessed, borders most perilously on the ludicrous ; and we can retain our good opinion of the Author's dramatic abilities, only by means of the supposition, either that he has been guilty, in this and some other instances, of great slovenliness, or that he has not properly entered into his subject. This last explanation is probably the true one : Mr. Milman has not grasped his subject ; he has only played round it. It has dazzled his imagination, but has not possessed and pervaded his feelings. There is no earnestness, no enthusiasm in his manner of treating the subject ; nor do we meet with any of those bursts of emotion or kindlings of sentiment, which shew the man prevailing over or shining through the poet. The consequence of this is, that little emotion is produced by the perusal. We admire Margarita, we sympathise only with Callias, her father ; and thus the proper moral of the drama is lost. The Poet himself seems more occupied with the beauty of the priestess than with her piety ; and while he betrays himself no sympathy with the zeal, and fervour, and intense enthusiasm which animated the primitive Christians, and taught them to despise the stake and the amphitheatre, he leaves his readers much more disposed to award an apotheosis to the saintly Martyr of Antioch, than to emulate her faith or her example.

Yet, with all these deductions from the merits of Mr. Milman's present performance, it is a classical and a pleasing poem. Mr. Leigh Hunt, or the Author of *Amarynthus*, would have taught him, indeed, to chant in warmer accents the praise of 'glorious 'Apollo,' and to describe in more glowing colours, 'the dim licentious Daphne.' But we will not blame, in this respect, the coldly chaste sobriety of the Author's style. We transcribe the apostrophe of the priestess to the guilty grove.

' Oh, thou polluted, yet most lovely grove !  
 Hath the Almighty breathed o'er all thy bowers  
 An everlasting spring, and paved thy walks  
 With amaranthine flowers ? Are but the winds  
 Whose breath is gentle, suffered to entangle  
 Their light wings, not unwilling prisoners,  
 In thy thick branches, there to make sweet murmurs  
 With the bees' hum, and melodies of birds,  
 And all the voices of the hundred fountains  
 That drop translucent from the mountain's side,  
 And lull themselves along their level course  
 To slumber with their own soft-sliding sounds ?  
 And all for foul idolatry, or worse,  
 To make itself a home and sanctuary ?  
 ' Oh, second Eden, like the first, defiled  
 With sin ! Even like thy human habitants,  
 Thy winds and flowers and waters have forgot  
 The gracious hand that made them, ministers



Voluptuous to man's transgressions—all,  
Save thou, sweet nightingale, that, like myself,  
Pourest alone thy melancholy song  
To silence and to God.'

We shall give entire the prison scene between Margarita and her father.

'CALLIAS, MARGARITA.

'Margarita. 'Alas! my father!

'Callias.

'Oh my child! my child!

Once more I find thee. Even the savage men  
That stand with rods and axes round the gate,  
Had reverence for grey hairs: they let me pass,  
And with rude pity bless'd me. Thou alone  
Art cold and tearless in your father's sorrows.

'Margarita. 'Oh say not so!

'Callias.

'And wilt thou touch me, then,

Polluted, as thy jealous sect proclaims,  
By idols. Oh, ye unrelenting Gods!  
More unrelenting daughter, not content  
To make me wretched by depriving me  
Of my soul's treasure, do ye envy me  
The miserable solace of her tears  
Mingling with mine? She quits the world and me,  
Rejoicing—

'Margarita. 'No!

'Callias.

'And I, whose blameless pride

Dwelt on her—even as all the lands, no more.  
The sculptor wrought his goddess by her form,  
Her likeness was the stamp of its divinity,  
And when I walked in Antioch, all men hail'd  
The father of the beauteous Margarita.  
And now they'll fret me with their cold compassion  
Upon the childless, desolate—

'Margarita.

'My father,

I could have better borne thy wrath, thy curse.

'Callias.

'Alas! I am too wretched to feel wrath:  
There is no violence in a broken spirit.  
Well, I've not long to live: it matters not  
Whether the old man go henceforth alone;  
And if his limbs should fail him, he may seize  
On some cold pillar or some lintel post,  
For that support which human hands refuse him;  
Or he must hire some slave, with face and voice  
Dissonant and strange; or—

'Margarita.

'Gracious Lord, have mercy!

For what to this to-morrow's scourge or stake?

'Callias.

'And he must sit the livelong day alone  
In silence, in the Temple porch. No lyre,

Or one by harsh and jarring fingers touch'd,  
For that which all around distill'd a calm  
More sweet than slumber. Unfamiliar hands  
Must strew his pillow, and his weary eyes  
By unfamiliar hands be closed at length  
For their long sleep.

*Margarita:* Alas! alas! my father,  
Why do they rend me from thee, for what crime?  
I am a Christian: will a Christian's hands  
With tardier zeal perform a daughter's duty?  
A Christian's heart with colder fondness tend  
An aged father? What forbids me still  
To lead thy feeble steps, where the warm sun  
Quickens thy chill and languid blood; or where  
Some shadow soothes the noontide's burning heat;  
To watch thy wants, to steal about thy chamber  
With foot so light, as to invite the sleep  
To shed its balm upon thy lids? Dear sir,  
Our faith commands us even to love our foes—  
Can it forbid to love a father?

*' Callias.*

*' Prove it,  
And for thy father's love forswear this faith.*

' *Margarita.* ' Forswear it ?

' Callias.                       ' Or dissemble ; any thing  
But die and leave me.

' Margarita.                      ' Who disown their Lord  
On earth, will he disown in heaven.

*Callias.* 'Hard heart!  
Credulous of all but thy fond father's sorrows,  
'Thou wilt believe each wild and monstrous tale  
Of this fond faith.

' Margarita.                ' I dare not disbelieve  
What the dark grave hath cast the buried forth  
To utter : to whose visible form on earth  
After the cross, expiring men have written  
Their witness in their blood.

' Callias.

' Whence learnt thou this?

Tell me, my child ; for sorrow's weariness  
Is now so heavy on me, I can listen,  
Nor rave. Come, sit we down on this coarse straw,  
Thy only couch—thine, that wert wont to lie  
On the soft plumage of the swan, that shamed not  
Thy spotless limbs—Come.

*Margarita.*                      ‘Dost thou not remember  
When Decius was the Emperor, how he came  
To Antioch, and when holy Babylas  
Withstood his entrance to the Christian church,  
Frantic with wrath, he bade them drag him forth

To cruel death. Serene the old man walk'd  
 The crowded streets; at every pause the yell  
 Of the mad people made, his voice was heard  
 Blessing God's bounty, or imploring pardon  
 Upon the barbarous hosts that smote him on.  
 Then didst thou hold me up, a laughing child,  
 To gaze on that sad spectacle. He pass'd,  
 And look'd on me with such a gentle sorrow;  
 The pallid patience of his brow toward me  
 Seem'd softening to a smile of deepest love.  
 When all around me mock'd, and howl'd, and laugh'd,  
 God gave me grace to weep. In aftertime  
 That face would on my noontide dreams return;  
 And in the silence of the night I heard  
 The murmur of that voice remote, and touch'd  
 To an ærial sweetness, like soft music  
 Over a tract of waters. My young soul  
 Lay wrapt in wonder, how that meek old man  
 Could suffer with such unrepining calmness,  
 Till late I learnt the faith for which he suffer'd,  
 And wonder'd then no more. Thou'rt weeping too.  
 Oh, Jesus, hast thou moved his heart?

' *Callias.*

' Away!

Insatiate of thy father's misery,  
 Wouldst have the torturers wring the few chill drops  
 Of blood that linger in these wither'd veins?

' *Margarita.*

' I'd have thee with me in the changeless heavens,  
 Where we should part no more; reclined together  
 Far from the violence of this wretched world;  
 Emparadised in bliss, to which the Elysium  
 Dreamed by fond poets were a barren waste.

' *Callias.*

' Would we were there, or any where but here,  
 Where the cold damps are oozing from the walls,  
 And the thick darkness presses like a weight  
 Upon the eyelids. Daughter, when thou served'st  
 Thy fathers' gods, thou wert not thus: the sun  
 Was brightest where thou wert; beneath thy feet  
 Flowers grew. Thou sat'st like some unclouded star  
 Inspher'd in thine own light and joy, and mad'st  
 The world around thee beauteous; now, cold earth  
 Must be thy couch to-night, tomorrow morn—  
 —What means that music? Oh, I used to love  
 Those evening harpings once, my child!

' *Margarita.*

' I hear

The maids; beneath the twilight they are thronging  
 To Daphne, and they carol as they pass.

' *Callias.*

' Thou canst not go.

' *Margarita.*

' Lament not that, my father,



' *Callias*. ' Thou must breathe here the damp and stifling air.

' *Margarita*. ' Nay, listen not.

' *Callias*. ' They call us hence.—Ah me,  
My gentle child, in vain wouldst thou distract  
My rapt attention from each well-known note,  
Once hallowed to mine ear by thine own voice,  
Which erst made Antioch vacant, drawing after thee  
The thronging youth, which cluster'd all around thee  
Like bees around their queen, the happiest they  
That were the nearest. Oh, my child! my child!  
Thou canst not yet be blotted from their memory.  
And I'll go forth, and kneel at every foot,  
To the stern Prefect shew my hoary hair,  
And sue for mercy on myself, not thee.

' *Margarita*. ' Go not, my father.

' *Callias*. ' Cling not round me thus.

There, there, even there repose upon the straw.  
Nay, let me go, or I'll—but I've no power,  
Thou heed'st not now my anger or my love.  
So, so farewell, then, and our gods or thine,  
Or all that have the power to bless, be with thee!

We have not room to give the 'Evening Song of the Maidens,' which is one of the most elegant and pleasing pieces in the volume. The worst thing in it is, the 'funeral anthem,' or rather ballad, beginning,

' Brother thou art gone before us and thy saintly soul is flown.'

This poem confirms us in the suspicion that Mr. Milman's ear is defective: the rhythm is execrable, and there is nothing to atone for it. The other lyrical pieces are of unequal merit, but not one of them will bear comparison with the hymn of Miriam in the Fall of Jerusalem.\* We shall, in justice to Mr. Milman, however, insert the following hymn, which possesses considerable beauty.

' For thou didst die for me, oh Son of God!  
By thee the throbbing flesh of man was worn;  
Thy naked feet the thorns of sorrow trod,  
And tempests beat thy houseless head forlorn,  
Thou, that wert wont to stand  
Alone, on God's right hand,  
Before the ages were, the Eternal, eldest born.  
Thy birthright in the world was pain and grief,  
Thy love's return ingratitude and hate;  
The limbs thou healedst brought thee no relief,  
The eyes thou openedst calmly view'd thy fate:

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\* Vide Eclectic Review, N. S. Vol. XIV. p. 91.

Thou, that wert wont to dwell  
 In peace, tongue cannot tell,  
 Nor heart conceive the bliss of thy celestial state.

• They dragg'd thee to the Roman's solemn hall,  
 Where the proud Judge in purple splendour sat;  
 Thou stood'st a meek and patient criminal,  
 Thy doom of death from human lips to wait;  
 Whose throne shall be the world  
 In final ruin hurled,  
 With all mankind to hear their everlasting fate.

• Thou wert alone in that fierce multitude,  
 When "Crucify him!" yell'd the general shout;  
 No hand to guard thee mid those insults rude,  
 Nor lip to bless in all that frantic rout;  
 Whose lightest whisper'd word  
 The Seraphim had heard,  
 And adamantine arms from all the heavens broke out.

• They bound thy temples with the twisted thorn,  
 Thy bruised feet went languid on with pain;  
 The blood, from all thy flesh with scourges torn,  
 Deepen'd thy robe of mockery's crimson grain;  
 Whose native vesture bright  
 Was the unapproach'd light,  
 The sandal of whose foot the rapid hurricane.

• They smote thy cheek with many a ruthless palm,  
 With the cold spear thy shuddering side they pierc'd;  
 The draught of bitterest gall was all the balm  
 They gave, to enhance thy unslaked, burning thirst!  
 Thou, at whose words of peace  
 Did pain and anguish cease,  
 And the long buried dead their bonds of slumber burst.

• Low bowed thy head convulsed, and, droop'd in death,  
 Thy voice sent forth a sad and wailing cry;  
 Slow struggled from thy breast the parting breath,  
 And every limb was wrung with agony.  
 That head whose veil-less blaze  
 Fill'd angels with amaze  
 When at that voice sprang forth the rolling suns on high.

• And thou wert laid within the narrow tomb,  
 Thy clay-cold limbs with shrouding grave-clothes bound,  
 The sealed stone confirm'd thy mortal doom;  
 Lone watchmen walk'd thy desert burial ground,  
 Whom heaven could not contain,  
 Nor th' immeasurable plain  
 Of vast Infinity inclose or circle round.



For us, for us thou didst endure the pain,  
 And thy meek spirit bow'd itself to shame,  
 To wash our souls from sin's infecting stain,  
 To avert the Father's wrathful vengeance-flame:  
 Thou, that could'st nothing win  
 By saving worlds from sin,  
 Not ought of glory add to thy all-glorious name?

Art. IV. *An Appeal to the Public in Defence of the Spitalfields Act:*  
 with Remarks on the Causes which have led to the Miseries and  
 moral Deterioration of the Poor. By William Hale. 8vo. pp. 46.  
 London. 1822.

**T**HERE is something very captivating in those general propositions which seem to offer, in familiar language, a rule for deciding at once upon intricate questions. That things will find their level, that demand and supply will regulate each other, that production and exchange will, if left to themselves, fall into the most profitable channels,—short, pithy axioms like these gain an easy assent even from many individuals who but imperfectly understand their bearings. And when persons think they have made good thus far their progress in the most bothering of all sciences, and that they stand upon undisputed ground, if you venture to disturb their general reasonings by considerations in the humble form of exceptions to a rule, or qualifying positions drawn from existing circumstances, you are in some danger of being set down as a mere man of detail, unacquainted with abstract principles, or a dull reasoner.

The pamphlet which has occasioned this prompt and most efficient reply, is built on one of these specious half-truths; for general truths, which, in order to be universally valid, require to be qualified by other general truths, are of this description. 'Labour,' says the Writer alluded to, 'like every other marketable commodity, will find its value.' This is either a truism or it is an error. If by value is meant market price, then, the Labour will, if left to itself, find its market price, may intervene in two distinct positions: either that wages in the same branch of production, have a tendency to find their level, that is, to become equalized, or, that Labour will find its fair market price, by the mere operation of competition. The first of these positions is true; the second, as we shall shew, is not true. For, if by value be meant that which must ultimately regulate price—the intrinsic value or cost, Labour does not admit of being compared in this respect to any other marketable commodity. Wages, or the price of Labour, must be admitted to depend on the proportion between population and employment. In

respect, it presents an analogy to marketable commodities, the price of which is determined by the proportion between supply and demand. But what makes one commodity fetch a higher price than another, is, its costing more labour in the production; and so soon as the producer finds that the price will not cover the cost, he withdraws it from the market. Labour is the basis of price, and price cannot, in the case of any commodity, continue below what it costs in labour to produce it. But how are we to estimate the cost, or natural price of labour? According to any intelligent or fairly honest estimate of its natural value, (that is to say, its cost in the blood and sinews of the labourer,) its price has a constant tendency to fall, and under certain circumstances will long continue, far below its value. And when this takes place, the redundant supply cannot be withdrawn, nor its production put a stop to, in any way analogous to that in which the processes of manufacturing industry can be regulated and adjusted to the demand. Labour, then, will not find its value, because it must still be brought to market, and must be disposed of at any price by the labourer, long after the article has ceased to yield him in exchange an adequate compensation in food and clothing—the simple necessities which enter into its essential cost.

Adam Smith says, 'A man must always live by his work;' and he inclines to the opinion, 'that the labour of an able bodied man is computed at the lowest, to be worth double his maintenance.' It is needless to point out how utterly these axioms have been disregarded, and how far these limits have been overpassed in the depression of wages. 'They who push their theory of reducing wages to the lowest point that they can,' remarks Mr. Hale, 'seem not to be aware, that it costs the country more to make an article when it is paid for under the price, than when the labourer receives his fair and full wages.'

Let it be remembered, that if you pay the labourers but half their wages, still they must be fed: you by these unjust means increase to a tremendous degree the poor's rate taxes; you destroy the morals of the poor; you starve and make them discontented; and then, justly fearful that their enraged feelings will drive them to some desperate efforts, you oblige the government to continue a large standing army to restrain and keep them in awe by legal coercion.

It is not true, that the undue depression of wages is the result of a redundant population *merely*. It arises, not from the mere excess of the supply of labour, but from the steady and unaccommodating nature of the article supplied, under all the fluctuations in the demand, and from the urgency of the dealer,



which places him at the mercy of the buyer in striking his bargain. Besides the natural operation of the law of supply and demand, there is at work in another shape the ever active spirit of selfishness,—a selfishness often cruel and always shortsighted. Besides the immediate effect of competition among the poor, there is the effect of a tacit combination among the rich—of that legalised species of extortion which consists in taking an unfair advantage of the necessities of the labouring classes.

To prevent this ruinous depreciation of labour at the expense of the country at large, the Spitalfields Act was passed; and the experience of fifty years has fully attested its efficacy. The facts brought forward by Mr. Hale are decisive. For the past *twenty years*, the workmen of Spitalfields have been more constantly employed and better paid than in any one of the manufacturing districts throughout the kingdom.

‘I speak,’ adds Mr. Hale, ‘from long and accurate observation when I say, that we seldom meet with a pauper *amongst the weavers*, unless he has been brought into distress by illness or depravity. Our poor rates are only four shillings in the pound for the whole year; and at no period since I have been the treasurer of the parish, have they exceeded six shillings.’

In Coventry, where no such local act protects the journeymen weavers, the poor's rates were in 1818, **NINETEEN SHILLINGS in the pound!** The case of the Framework knitters of Leicester has recently been brought under public notice by a most competent and eloquent advocate, who has ably exposed the flippancy, or hypocrisy, of bringing forward stale hypothetical objections to legal provisions in favour of the labouring classes, in the face of the mass of existing statutes to protect the agricultural, the manufacturing, and the mercantile interests. As to the Author of the attack on the Spitalfields Act, whosoever he may be, we hope that he will have the good sense and the candour to acknowledge the force of Mr. Hale's very temperate and conclusive remarks. But we wish also, that the facts which he has brought forward, interesting and important as they are in a much wider reference, may attract the general attention they deserve. The principles of Political Economy are soon learned, and, in their bare and literal truth, easily understood; and so are the rules of arithmetic. But a good arithmetician may make a sorry financier. So, as to the subjects to which the rules of Political Economy apply, the difficulty lies in their application.



Art. V. *Letters from the Illinois*, 1820, 1821. Containing an Account of the English Settlement at Albion and its Vicinity, and a Refutation of various Misrepresentations, those more particularly of Mr. Cobbett. By Richard Flower. With a Letter from Mr. Birkbeck; and a Preface and Notes by Benjamin Flower. 8vo. pp. 76. Price 2s. 6d. London. 1822.

WE take it for granted that our readers have not quite forgotten Morris Birkbeck and his Illinois prairies; and the thought has doubtless crossed their minds, when Mr. Owen's parish farms, or the charms of Van Diemen's Land, or the merits of the Timber question, have been under discussion, How go they on in the Illinois? This pamphlet is to tell them that the settlement goes on swimmingly. Its founders not only continue to be reconciled to their escape from this land of taxation, but exult, 'with something of self-gratulation,' in the fulfilment of all their 'reasonable expectations,' in their present abundance of good fare, and their brilliant prospects. They are rather in want, it seems, of farming labourers and female servants; for the latter get married as fast as they come. Also, of tailors and shoemakers, and, in the dry season, of 'stock water'—ponds or the Thames water-works. But the finest water is to be raised at all times from twenty-five to thirty feet from the surface. The infant town of Albion has increased in its population one hundred since last September, and its vicinity seventy; and no foreign market, Mr. Flower states, will be wanted, in all probability, to take off the surplus produce, for ten or a dozen years to come. The number of deaths has been in the ratio of four in ninety-five in each year. Albion contains at present, thirty habitations, 'in which are found a bricklayer, a carpenter, a wheelwright, a cooper, and a blacksmith; a well supplied shop, a little library, an inn, a chapel, and a post-office, where the mail regularly arrives twice a week.' 'The Reformed or Unitarian liturgy is read on the Sunday, together with the Scriptures and 'sermons from our best English authors.' Mr. Birkbeck has opened a place of worship at Wanborough, his residence, where 'he officiates himself, and reads the Church of England service;' 'so that,' Mr. Flower facetiously adds, 'Wanborough is the seat of orthodoxy, and our place stands, as a matter of course, in the ranks of heresy.' The moral state of the settlement is more fully described in the following paragraphs.

On the return of Christmas day (1819), we invited our party as at Marden, my late residence in Hertfordshire: we assembled thirty-two in number. A more intelligent, sensible collection I never had under my roof in my own country. A plentiful supply of plum-pudding, roast beef, and mince pies were at table, and turkeys in plenty, having purchased four for a dollar the preceding week. We found among the

party good musicians, good singers; the young people danced nine couple, and the whole party were innocently cheerful and happy during the evening. The company were pleased to say I had transferred Old England and its comforts to the Illinois. Thus, my dear Sir, we are not in want of society; and I would not change my situation for any in America, nor for *disturbed* or *tumultuous* England.

My efforts to assemble the people to public worship have been successful; our place is well attended, from forty to fifty people, and amongst our congregation we often number a part of Mr. Birkbeck's children and servants. Our singing is excellent; our prayers the reformed Unitarian service. The sermons which have been read are from an author I never met with in England, Mr. Butcher; they are, without exception, the best practical sermons I have ever seen. Our Library-Room is well attended in the afternoon; the people improving in cleanliness and sobriety, recover the use of their intellectual faculties, and interest themselves in moral and Christian converse.

When I arrived at Albion, a more disorganized, demoralized state of society never existed: the experiment has been made, the abandonment of Christian institutes and Christian sabbaths, and living without God in the world has been fairly tried. If those theologians in England who despise the Sabbath and laugh at congregational worship, had been sent to the English settlement in the Illinois at the time I arrived, they would, or they ought to have hid their faces for shame. Some of the English played at cricket, the backwoodsmen shot at *marks*, their favourite sport, and the Sunday revels ended in riot and savage fighting: this was too much even for infidel nerves. All this also took place at Albion; but when a few, a very few, better men met and read the Scriptures, and offered prayer at a poor contemptible log-house, these revellers were awed into silence, and the Sabbath at Albion became decently quiet. One of its inhabitants, of an infidel cast, said to me, "Sir! this is very extraordinary, that what the law could not effect, so little an assembly meeting for worship should have effected." "Sir," said I, "I am surprised that you do not perceive that you are offering a stronger argument in favour of this Christian institute than any I can present to you. If the reading of the Scriptures in congregation has had such efficacious and such wonderful effects, you ought no longer to reject, or neglect giving your attention to its contents, and its excellent religious institutions."

Thus, my dear sir, my efforts for the benefit of others have been greatly blessed. I appear at present more satisfied with my lot, because I appear to be more useful than ever: in England all my attempts at usefulness were puny compared to what they are here. Many people here openly express their gratitude to me as the saviour of this place, which, they say, must have dispersed if I had not arrived. This is encouraging to a heart wounded with affliction as mine has been, and is urging me on to plans of usefulness. A place for education, a Sunday-school, and above all, a Bible Society, if we increase, shall be my aim and endeavour. I have already abundant testimony that God will bless his word, and if the rest of my life should be spent in such useful employment, my death-bed will be more calm than if I had been taken from



life before I had arrived at this period of utility. You will, I trust, be able to appreciate the station Providence has placed me in, and feel pleasure at this communication.

There were many things in Mr. Birkbeck's Letters, and there are some things in the present publication, very little to our taste. Being neither Republicans, nor Unitarians, nor Americans in sentiment or feeling, neither hating our country, nor despairing of it, there appeared to us nothing in the glowing picture of the Illinois paradise adapted to captivate either the heart or the imagination; while there were many circumstances which seemed to render doubtful the eligibility of the settlement to those who, as a last resource, are driven to the hard expedient of emigration. We must still be allowed to remain sceptical as to the superior advantages possessed by Albion or Warrborough over other settlements. But putting this question aside,—now that this little colony appears to have actually taken root, and fairly laid hold of the ground, whatsoever differences, whether of religious or political opinion, or of taste, may exist between its founders and ourselves, we are not disposed to regard its nascent prosperity with that affected contempt or those jealous and unkindly feelings which have been betrayed on the occasion by some of our contemporaries. The display of enterprise, perseverance, and energy of mind which such an undertaking peculiarly calls for, the successful struggle of the colonists with new and untried difficulties, the illustration which this miniature specimen presents of the origin and progress of society, the interest attaching to it as a moral as well as a political experiment,—all this renders the future destinies of these rival establishments the object of even a philosophical curiosity. We should be unfeignedly sorry to hear of their being from any cause abandoned. There are, we are aware, persons who would rejoice in the complete failure and annihilation of the scheme. We do not envy them their feelings, in whatever dirty source they originate. Hitherto, the progress which the Colony has made, has been quite as rapid as could be rationally anticipated, and the greatest difficulties appear to be surmounted. The degree of ridicule originally attaching to the plan as a chimerical or Utopian project, will soon blow over; and when it is found that the settlers do not come back, people will soon begin to applaud their sagacity.

Mr. Benjamin Flower's preface and notes consist chiefly of a statement of his own theological opinions, and strictures upon Cobbett, who, it seems, has sworn that he would 'write down Birkbeck and his settlement.' That this 'marble hearted reprobate,' as Mr. Flower styles him, should still retain any hold on the public mind, is a circumstance to be accounted for only in the same manner as the success of Messrs Cooper and



Co. or of Johanna Southcott is to be accounted for,—by referring it to the boundless *gullability* of the human mind, and the moral force of that species of courage which commonly goes by the name of impudence. With regard to Mr. Flower's widely excursive remarks, we have only to express a wish that some of them at least had been confined to the *Monthly Repository*, which would have been a much more appropriate vehicle for them. He has an undoubted right to hold what opinions he pleases, and to express them as he pleases; but good taste and sound discretion would, we think, have dictated on this occasion some self-restraint in the venting of them, unless he expects his readers to be confined to that 'communion of Christians' whose unquestionable superiority of intellect leads them to 'dissent from that contradiction in terms, Three Divine Persons in One God';—terms which, by so characterizing, they only shew that either they cannot, or will not understand in the import they are employed to convey.

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Art. VI. *A Voyage to Africa*: including a Narrative of an Embassy to One of the interior Kingdoms in the Year 1820; with Remarks on the Course and Termination of the Niger and other principal Rivers in that Country. By William Hutton, late Acting Consul for Ashantee, &c. 8vo. pp. 490. Maps and Plates. Price 18s. London. 1821.

**T**HIS volume contains the narrative of a second mission to Ashantee, sent out in 1820 under the immediate orders of the British Government. That which was conducted by Mr. Bowdich in 1817, was under the direction of the African Committee, which, happily, as it should seem, for the interests of Africa, has ceased to exist. Credit is given to Mr. Bowdich by the present Writer, for the general correctness of the information he has given the public on the subject of African affairs; but it is contended, that he was not 'the first to unmask the pernicious system of a trading government,' which has perverted the uses of our settlements on the Gold Coast. Mr. Hutton claims the merit of having addressed a statement to Lord Bathurst in 1818, in which the abandonment of several useless stations, the reduction of the establishment at others, the making governors of forts swear to their accounts, and the abolition of the African Committee, were strenuously urged as most desirable measures; and they were all soon after carried into effect. In the present volume, he earnestly recommends the occupation of the islands Anna Bona, St. Thomas's, Prince's, and Fernando Po, which lie within a few days' sail of each other in the Gulf of Guinea,—as important, not only in a commercial point of view, but also as it would be the means of effectually checking

the Slave-trade, which is still carried on to a great extent in those latitudes by the Portuguese and the Spaniards. Fernando Po, in particular, is important as commanding the entrance of all the rivers that flow into the Gulf of Guinea, and which are supposed to have a communication with the Niger. The great advantages of this settlement have been also pointed out by Mr. M'Queen, and they are fully stated in the Papers printed on this subject, last year, by order of the House of Commons. In 1819, Mr. Robertson, under the sanction of his Majesty's Government, arrived on the Gold Coast for the purpose of taking possession of the island; but untoward circumstances occasioned, for the time, the abandonment of the plan. By means of the rivers which this station would command, Mr. Hutton is of opinion, that our commerce might in all probability be carried into the very heart of Africa, and more trade be carried on in one month, than on the Gold Coast, where there are no rivers of any magnitude, in a year.

'It is indeed,' he says, 'surprising, with all the anxious curiosity which has so long been manifested respecting the Niger, that these rivers have never attracted the attention of the African Company, though they are situated only a few days' sail from our settlements on the Gold Coast. How far this has been owing to the contracted means of the African Committee, or to a want of energy and zeal for the public service among the chief directors of their affairs in Africa, I will not now stop to enquire; but certain it is, not one of those rivers has yet been explored by the Company's servants, although it is well known, from their short distance from our settlements in that quarter, small expeditions for this purpose might easily have been fitted out at Cape Coast, where there are not wanting men of enterprising spirit, who would willingly have hazarded their lives in such an undertaking, had they been encouraged to do so. It is therefore to be hoped, as His Majesty's government have taken the forts from the African Company, that the governor who may be appointed at Cape Coast, will be vested with full powers to send exploratory missions up the Volta, Lagos, Formosa, Calabar, and Del Rey; for even though such undertakings fail in ascertaining the termination of the Niger, they will not fail in acquiring much valuable and interesting information of the countries on the banks of those rivers. The Rio Del Rey is eight miles broad at its mouth, and is very likely to prove an arm of the Niger, although Mr. M'Queen draws a different conclusion, from the cataracts and rapids which he states this river to be full of; and hence will arise the greatest difficulties in exploring it. The death of Mr. Nichols, who was employed by the African Association to explore it, is to be lamented, as we have no accounts of its source, although Mr. M'Queen supposes it to be on the south side of the mount Thala of Ptolemy; but Mr. Nichols's reports to the African Association give no account of this, and his information is altogether very unsatisfactory. From frequent conversations upon this subject with Mr. Robertson, (author of notes on Africa,) that gentle-



man appeared to be better acquainted with the Del Rey and the other rivers which flow into the bights of Benin and Biafra, than any person I have ever conversed with, or any author I have read, excepting only Bosman, whose work certainly contains the best account of the Rio Formoso; it was written by a Dutch captain (Nyandale) in 1702, who had been twice trading in this river, and is to the following effect: "That sixty Dutch miles (or two hundred and ten English) above its mouth, ships may be navigated with safety, sailing by hundreds of branches, some of which are so wide that they well deserve the name of rivers; its length and source, he adds, he was not able to discover, no negro being able to give him an exact account of it."

Granting, however, that the Formoso may not enable us to get to the Niger, still a trial, with steam boats, ought to be made to ascertain how far it will take us into the interior; and then, mooring a vessel well manned and provisioned, at the highest navigable point of the river, small parties could be sent out daily to make incursions, and after becoming in some measure acquainted with the natives, and obtaining information as to the best means of pursuing the journey, a strong detachment, with men of science, might easily be fitted out from the vessel, which should remain moored as already mentioned; so that the party which may be detached, will have an opportunity of communicating to the commander, from week to week, the success of the undertaking, and hence we should be able to get in England the earliest accounts of their progress. Upon this subject, I agree with Mr. M'Queen, that the bights of Benin and Biafra are the most desirable points to set out from to ascertain the course and termination of the Niger.' pp. 394—398.

The Niger might, however, Mr. Hutton thinks, be easily reached by an overland journey through Ashantee. The distance from Cape Coast, he is persuaded, would not exceed seven hundred miles, two hundred of which have been repeatedly travelled; and with the king of Ashantee's protection, the remaining five hundred might be with ease accomplished in ten weeks. The country through which the expedition would pass, is stated to be abundantly supplied with fresh water, and the people are hospitable and obliging. That the Niger and the Nile unite, according to the opinions of Mr. Dupuis, Mr. Jackson, and Mr. Bowdich, and the uniform assertions of the Moors, Mr. Hutton does not attempt to dispute; but he inclines to believe, that they will nevertheless be found distinct rivers, connected by the Ghr, and that the Niger throws off a great body of its water in some branch not yet discovered, to the eastward of the Leash, and flowing into the bights of Benin and Biafra.

Mr. Hutton, who was then in the African Company's service, joined the expedition of the unfortunate Major Peddie, and accompanied him, in the capacity of secretary, as far as Senegal; when a disagreement took place respecting the terms of the engagement, which issued in their separation, the Major consenting

to pay Mr. Hutton's expenses back to Cape Coast. The occasion of the failure of this expedition, is thus stated :

\* The number of horses purchased by Major Peddie amounted nearly to fifty, and the asses to a hundred, besides several camels ; the officers and men exceeded a hundred ; and the property purchased for the use of the expedition, the presents, and all expenses, could not have cost less than £50,000. ; so that the little good (if any) which has resulted from this expedition, must plainly shew the bad policy of fitting out such large and expensive missions to explore Africa ; for what Chief would let such a formidable expedition pass through his territory ? The king of Ashantee, and all the African chiefs that I have ever been acquainted with, would object to it from the fear alone of such a strong party joining their enemies. It was, therefore, not at all to be wondered at that the king of the Foulahs would not allow the expedition to pass through his territory. Besides, Major Peddie did a very impolitic thing at Senegal, in trying in public how the horses would carry the two field-pieces, which were intended for the boats after getting to the Niger, as the Moors who were at Senegal, must have noticed it, and, it was most probable, would send word of the fact to the king of Sego and other chiefs in the interior. But as the fate and particulars of this expedition were long ago known, I shall only add, that Major Peddie lost his life at Kakundy, in the Rio Nunez ; and Captain Campbell, who succeeded him in the command, advanced into the Foulah country, where his haughty conduct obstructed his further progress, and constrained him, amidst a thousand difficulties, to retrace his steps to Kakundy, where the fever prevented the execution of a plot formed by his soldiers to assassinate him. Lieutenant Stokoe, of the *Inconstant* frigate, then succeeded to the command : and there was a gentleman of the name of Doehard, a surgeon, who was the next officer to Stokoe, and who, I believe, is now in England ; but what became of Lieutenant Stokoe I have never heard. Upon the subject of this expedition, experience has convinced me, that such formidable missions will never succeed in exploring Africa, as the natives are too jealous and too much alarmed at such a force. My humble opinion is, that we must either have no appearance of force at all, or else such a force as will surmount every obstacle.' pp. 13—15.

We observe that our Author, in his notices respecting the Coast country, refers repeatedly to Mr. Mollien as an authority ; in particular as to the remarkable proximity of the sources of the Senegal, the Faleme, the Gambia, and the Rio Grande near Labbe and Teembo. He bears testimony also to the correctness of Mr. Robertson's description of the Coast in his *Notes on Africa*, and agrees with him as to the great importance of the harbour of Sucondee, and of a settlement either at Cape Lahou or Cape Palmas. The latter is recommended by that gentleman as one of the most desirable situations for a European colony on the west coast of Africa, and a valuable link of connexion between Sierra Leone and the British possessions on the Gold Coast. But our Author inclines in favour of Cape Lahou, which



is 140 miles further to the Eastward, 'on account of the river, which large craft may enter with safety during the rains,' and which, the natives say, is a branch of a great river in the interior; and also, as it would afford an opportunity of opening a communication with the Buntakoos, a large and powerful nation to the N. W. of Ashantee; by whose means we might be able to prevent the king of Ashantee from disturbing our settlements on the Gold Coast.

We shall not go into the details connected with the mission, or the disgusting and discreditable disputes between the governor and council, and the Conductor of the Embassy, by which its successful progress was thwarted in every stage, and its ultimate objects in great measure defeated. Our Author's short stay at Coomassie did not enable him to collect much additional information relative to the manners and customs of the Ashantees, of which Mr. Bowdich has given so full a description. The following anecdote from Mr. Hutchinson's diary, is introduced to illustrate the amiable character of the present king, who is represented as courteous and dignified, and more eloquent than any of his counsellors, except Adoosey, the prime minister.

His Majesty, some years ago, took one of Apokoo's daughters to wife: she is now one of the finest women in Coomassie, and must have been a great beauty. It was discovered by the chief eunuch, that she had intrigued with one of the attendants. It was told the king that one of his wives had proved false. "Let her die instantly," said he in a rage. The slave whispered him, "It is Apokoo's child." He rose in silence, and went to the harem, and the culprit being sent for, the king turned his head away while he folded his cloth around him, and lifting the curtain to let her pass, he exclaimed: "Go, you are free! your father was my father; he is my friend, and for his sake I forget you: when you find any man good enough for you, let me know, and I will give him gold." p. 316.

The Fantees and the Ashantees, though distinct and hostile tribes, appear to be, in fact, branches of the same nation. Their manners and superstitions are similar, and their meagre language is the same, the Fantee being merely a dialect of the Ashantee. The population of the latter country is estimated by Mr. Bowdich at a million; but Mr. Hutton thinks that he greatly overrates it. Fantee, which extends along the coast from West to East nearly ninety miles, being about seventy miles square, is estimated to contain 40,000 inhabitants. They have here some idea of a Supreme Being, whom they call *Yaung Coompon*, and when they hear thunder, will sometimes remark that *Yaung Coompon* is riding in his carriage. But in the specimens given of the language, although both 'demon' and 'devil' appear, (*aboin sam* and *oboin sam*, probably the

same word,) yet, neither God, soul, nor spirit occurs: there is, however, ghost, *saman*. The natives of all these countries on the western coast of Africa, are, in fact, idolaters of the lowest description, their worship being literally an adoration of the Principle of Evil under the most appropriate symbols. At Dixcove in Ahanta, on the Gold Coast, they worship the crocodile.

'Any person,' says Mr. Hutton, 'going a shore here, may see one of these animals at the expense of a fowl and a bottle of liquor, which is given to the fetich man (Tando Cudjoe), who *obliged me* with a sight of it in the following manner. This fetich man, or priest, took a white fowl, (which colour, it appears, the fowl must be, as the natives have most faith in it,) and on arriving at the pond near the fort, it was placed near the ground, Tando Cudjoe making a little noise with his mouth, when the crocodile instantly made its appearance on the opposite side of the pond, and, plunging through the water, came very near the spot where we were standing; but as the fowl made its escape into the bush, or forest, the crocodile, instead of following it, pursued me and my companion, Captain Leavens, so closely for a short distance, that had not a small dog been behind me, which it laid hold of and was thus satisfied, the animal would, in another minute, most probably have taken a fancy to one of my legs. The path being narrow, and Captain Leavens before me, I could neither run so fast as I wished, nor turn to the right hand or to the left, on account of the thick underwood which prevailed on both sides of the path.' pp. 41, 2.

Our Author had nearly paid dear, in this instance, for raising the Devil.—At Accra, the hyena is the favourite object of worship; in the kingdom of Dahomey, the snake; and vultures all over the coast. The practice of sacrificing human victims on the death of a person of distinction, is equally prevalent, and is attended, in some parts, by circumstances of aggravated barbarity.

At Ashantee hundreds, sometimes thousands, are sacrificed on the death of a person of distinction, or on the commencement of the yam season; at Dahomey, in like manner, at the beginning of the harvest, sixty-five human beings have been known to be butchered! And these horrid customs are repeated annually, and sometimes oftener. Similar barbarous customs also prevail at other parts of the coast. In Appollonia, (if we may believe Bosman,) the tenth child is always buried alive; in the Benin country, if twins are born, not only the mother, but the children also are destroyed; and, if the father should happen to be a priest, he must destroy his own children.

In the same country, "A vestal female is frequently impaled as a sacrifice to improve the navigation of the river and extend the trade. The ceremony is performed with the most barbarous brutality, by pressing the body on a sharp stake, the extremities being fastened to two



adjoining posts; in this state the victim is left to expire. 'The bustards, which are very numerous here, sometimes attack the body before life is extinct.'" pp. 86, 7.

'The extension of our geographical knowledge, and the opening of fresh markets for our commerce, are objects which render it highly important to pursue the exploration of Africa, more especially if it can be accomplished by inland navigation. But all that has as yet been ascertained respecting the population, has tended to repel rather than to excite curiosity, displacing the romantic speculations of fancy by facts of the most mournful and humiliating kind. There are, however, higher objects, and more efficient motives, to prompt to further exertions, than those which actuate either the man of science or the commercial adventurer. When we turn from the petty disputes, and idle negotiations, the mismanagement and the rapacity, the small advantages of any kind, and the total inefficiency in some respects, of these Colonial settlements, to what our Missionaries have already effected for Western Africa in a few years, and with means so inadequate, we cannot but be struck with the contrast. 'Missionaries alone,' says Mr. Hutton, 'will never succeed in civilizing Africa.' It is well that people are beginning to admit, that Missionaries may be of some use. If Missionaries alone will not do it, it is pretty clear by this time, that only Missionaries will do it; and to them we may look with the greatest confidence for the solution of the grand geographical problems which yet remain to be solved with regard to the unknown Interior of the African Continent. The reproach which long attached to the colonists of Sierra Leone, of having done nothing to enlarge our intercourse with the Interior, has been removed by the recent successful mission of Mr. O'Beirne, Assistant Staff Surgeon, to Almamy, the Mahomedan king of Foutah Jallon, at Teembo, with which place a regular intercourse may now be considered as established: while an application to the Sierra Leone Government from a Heathen prince still further distant,—Dhaa, king of Bambarra, promises to lead to still more important consequences. The king of Bambarra, who is said to be the most powerful monarch of the Interior, resides at Sego, a town of 30,000 inhabitants, on the Niger; and it is by this route, through Teembo and the amicable territory of Almamy, that a line of intercourse with the Interior will in all probability be opened and maintained with the greatest facility and advantage.\*

The fatal results of a long series of adventures, abundantly shew, that neither by force nor by fraud can the work be suc-

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\* Vide Missionary Register, Jan. 1822, for some highly interesting particulars relating to this subject.

cessfully prosecuted. The Missionary has pursued not only the more honourable, but the safer policy; and well would it have been for the interests of Christianity, had the deluded Moor and still more benighted Pagan first become acquainted with the Christian name through such a medium, instead of learning to associate it with the foulest injustice and oppression. It is a melancholy reflection that returns upon us whenever Africa is named, that that most accursed traffic, the Slave Trade, not only remains unextinguished, but is even far from being on the decline. It is stated by Sir George Collier in his Report to the Lords of the Admiralty, that '*in the last twelve months*,' not 'less than *sixty thousand Africans* have been forced from their country, principally under the colours of France,' who is 'engrossing nearly the whole of the Slave Trade.' On this atrocious fact we forbear to comment. It is sufficiently well known, how France came by this dreadful power of frustrating the hopes of the friends of humanity, when they were looking for the total annihilation of the proscribed traffic. Those who opposed the Abolition in the Senate, were not likely to be very zealous in giving effect to it in the Congress. There is a dark account and a heavy responsibility resting somewhere.

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Art. VII. *A Key to the Latin Language*: embracing the double Object of speedily qualifying Students to make Latin into English, and English into Latin; and peculiarly useful to young Gentlemen who have neglected or forgotten their juvenile Instructions. By John Atkinson. [of the City Road, London.] 8vo. pp. 107. Price 4s. 1821.

**T**HE chief portion of this book, and that which is the most valuable in it, does not materially differ from what constitutes the essential parts of other Latin Grammars. As for the passages which the Author would claim as peculiarly his own, we are sorry to be unable to concur in the self-gratulations which he has liberally scattered through his preface. He does not appear to have studied very successfully the art of method, and we cannot compliment him on his skill in elucidation. The distribution of clauses, and the punctuation, are frequently careless; by which inattention the Author's meaning is, in those instances, exhibited to a disadvantage. The deviations from the common order of Latin Grammars, and which are adopted professedly for the sake of greater simplicity and ease, seem to us rather to produce the effect of obscurity. Such, for example, is the introducing of the First Concord, and other rules of Syntax depending upon it, immediately after the Declensions of Substantives and Adjectives. Some topics are treated largely and usefully; while others, not less important and equally standing in need of illustration, are dismissed with a very disproportionate



brevity. Finding in the preface, among the many 'extraordinary 'advantages' which are solicitously detailed, that 'the ablative (improperly called absolute) is made intelligible to the dullest 'capacity,'—we turned to the part where this signal enucleation is presented, and this only did we find; which, lest our readers should be sceptical, we assure them that we copy exactly, as to Italics, punctuation, and every other particular.

'The ablative is sometimes used, when a participle or preposition is understood, as, *me duce, I being leader*; i. e. *sub me duce, under me a leader*. *Me existente duce*; *ens, entis*, the old participle is obsolete, we use *cum* with a subjunctive, *cum essem dux, when I was a leader*.'

Page 83.

The Author is, however, more happy in most other parts of his work; and we conceive that the whole might be used by a Latin pupil, with considerable benefit, as a kind of commentary upon his accident.

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Art. VIII. 1. *Hymns adapted to Family and Village Worship*. By Mrs. Washbourn, of Hammersmith. 24mo. pp. 170. Price 3s. London. 1822.

2. *The Cottage Minstrel*; or Hymns for the Assistance of Cottagers in their domestic Worship. By James Edmeston, Author of "Sacred Lyrics." 24mo, pp. 36. Price 6d. London. 1821.

THE titles of these little works will sufficiently explain their excellent design and unpretending character. They are not intended to add to the innumerable collections and selections of hymns for public worship with which the press already teems, and to which we are disposed to consider almost any addition as a positive evil, but have for their specific object to promote what is so highly desirable, the cultivation of Psalmody in families, and to interest more particularly the feelings of villagers. For this latter purpose, it has been the endeavour of the Authors, to express the sentiments of devotion in the plainest language and the most simple style.

The first of these publications comprises no fewer than a hundred and fifty-four hymns, the greater part of them founded on some text of scripture; others are on 'seasons and rural subjects,' and the rest are on general topics. We shall select two or three as specimens, without pledging ourselves that they are by any means the best in the volume.

*Affliction.*

- '1. My Saviour, was this language thine,  
 "Yet not my will, but thine be done,"  
 When thou did'st bear the wrath divine,  
 For our transgressions to atone?

2. Thy holy soul dismay'd, oppress'd,  
Groaning beneath our heavy load,  
Could'st thou in that dread moment rest  
In all the awful will of God?

3. O then impress this sacred law,  
This sweet submission on my heart!  
More deeply there thine image draw,  
And grace in time of need impart.

4. Fain would I welcome all thy will,  
And own thy dealings wise and good;  
But O what sinful doubts I feel,  
When trouble rises like a flood!

5. Shine on my soul with beams of love,  
And let me know that I am thine;  
Raise my too grov'ling thoughts above,  
And strengthen me with strength divine.

6. Then, though my comforts melt away,  
Like driven snow before the sun,  
May I with true submission say,

"Lord, not my will, but thine be done."

*Consolation to Parents under the Loss of Infants.*

1. Safe in the heav'nly Shepherd's arms,  
And gather'd to his faithful breast,  
Beyond all danger or alarms,  
The infant spirit is at rest.

2. Glad to forsake the feeble clay,  
And breathe a pure, immortal air,  
He wing'd his joyful flight away,  
The glory of the bless'd to share.

3. With pow'rs enlarg'd to comprehend  
The wonders of redeeming grace,  
Millions of blessed infants bend,  
And see their Saviour face to face.

4. O could we listen to their praise,  
And their divine enjoyments see,  
We should not weep when Jesus says,  
"Suffer this babe to come to me."

5. Now, though we see not, we believe;  
We have a record firm and sure;  
Let us its heav'nly voice receive,  
And, trusting, patiently endure.

6. Soon may we meet the happy throng,  
Welcom'd by those who went before;  
And join their everlasting song,  
To feel the parting stroke no more.



We make room for the following as a specimen of those on seasons and rural subjects.

*For the Close of the Year.*

1. How quickly the seasons remove,  
As year after year passes by!  
Come, let us rejoice in his love,  
Who never can alter or die;  
Here, here is immovable rock,  
And all is but shadow beside;  
How sweet to reflect, that no shock,  
His saints from his love shall divide.
2. Ere time and its changes had birth,  
Or place for our dwelling was found;—  
Before he created the earth,  
Or gave to the ocean its bound;—  
That love which we sing and adore,  
Shone forth from its centre divine;  
And long after time is no more,  
His love will eternally shine.
3. Then let the years hastily pass,  
They'll waft us the sooner above,  
From streams to the fountain of grace,  
The spring of unchangeable love;  
That love, which when dying restor'd,  
When lost, brought us back to his fold;  
And which, as it shines in his word,  
'Tis here our delight to behold.
4. But O as our seasons decline,  
Let none on this point be deceiv'd;  
Inquire, is this blessedness mine,  
Have I in the Saviour believed?  
Lord, answer this question for me;  
And now, ere the year shall depart,  
O let me surrender to thee,  
The throne of a penitent heart!

Mr. Edmeston's little Tract contains fifty hymns, much in the style and spirit of his "Sacred Lyrics." Some of them are very pleasing compositions. We are not sure that they are particularly adapted to Cottagers; but our Minstrel will not object to find his verses chanted by voices less rude, to the gay tunes from Rippon and Walker which he has selected for them, with meet accompaniment. The following is to be sung to either 'Geard' or 'Hamlet'!

*The Prayer Meeting.*

- 'Ah, Cottage of Bethany, happy wert thou,  
Where often the Saviour was wont to repair;  
That time has long pass'd into distance, and now  
No Mary can boast that "the Master" is there!

- \* But though not in presence our Saviour be nigh,  
A guest to partake, and a teacher to guide;  
Faith sees, though unseen by the bodily eye,  
Him present in Spirit on every side!
- \* Yes, Saviour, thou surely art here, for thou didst  
A promise bestow as thou passedst away;  
That thou wouldst for ever be found in the midst  
Of two or of three who assemble to pray.'

We suspect that these Hymns were not all originally composed for the purpose for which they are now collected. They are published for the use of the Home Missionary Society, and we cannot but warmly applaud the readiness with which the Author presented them to the Committee. He will excuse a smile at the uncouth names of some of his tunes, to our old-fashioned ears new and strange, since we are ready to shew our favourable opinion of his poetical abilities by inserting another of his hymns.

*The Grave of the Pious Cottager.*

- \* All welcome to thine earthly bed,  
Thou pilgrim, to thy home at last;  
Here rest thy worn and weary head,  
The bitterness of death is past!
- \* Humble thy grave, and not a stone  
Tells where the slumb'ring body lies!  
But God there smiles, and that alone,  
A glory shods that never dies!
- \* The flowers that o'er this low bed bloom,  
The mantling turf that wraps it round,  
How lovelier than the costly tomb,  
With piles of massy marble crown'd!
- \* Then slumber here—in Jesus sleep—  
Thy Saviour and thy God is nigh;  
This mortal He will safely keep,  
Till rais'd in immortality!

Art. 1X. 1. *An Introduction to Latin Construing: or Easy and Progressive Lessons for Reading, adapted to the most popular Grammar, but more particularly the Eton; &c. &c.* By J. Bosworth, Vicar of Little Horwood. 12mo. pp. 102. Price 3s. 6d. London, 1821.

2. *Latin Construing: or Easy and Progressive Lessons from Classical Authors, with Rules for translating Latin into English, designed to teach the Analysis of simple and compound Sentences, and the Method of construing Eutropius and Nepos as well as the higher Classics; &c. &c.* By J. Bosworth, &c. 12mo. pp. 108. Price 3s. 6d. 1821.

**WE** have been greatly pleased with these two connected volumes. They avoid the evil of giving officious aid to



the pupil, and so pre-occupying the exercise of his own attention and his powers of exertion. While they enable him to apply his attainments, from the very first step, to a perceptible and encouraging track of improvement, they call forth the powers of judgement and invention; they furnish all the aids which are really desirable, and drop them as they become familiarized; they anticipate difficulties and preclude objections, not by at once developing them, but by stimulating and guiding the learner's mind, so that he draws out the solution for himself. The passages are selected from the best Roman writers, and they are generally valuable for their sentiment or historical information. The quantities of such syllables as cannot be ascertained by the common rules of Prosody, are generally marked. To every paragraph, a judicious set of interrogations are annexed, adapted to awaken the mind, and to fix in it firmly the most useful principles and positions. To the second of the two works is annexed a more complete and practical illustration of the Roman Calendar than is to be found in any other school-book. In short, we cannot but think that, either in grammar-schools or in private tuition, the adoption of these volumes will tend, more than any other books for the first readings after the accident, to ensure a progress, not only more rapid than is common, but solid, and built upon principles clearly understood and indelibly impressed in the memory. It is another commendatory circumstance, not always found in school-books, that the style of printing is clear, and pleasing to the eye.

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Art. X. *Retrospection: a Tale.* By Mrs. Taylor, of Ongar, Author of "*Maternal Solicitude*," &c. &c. fcap. Svo. pp. 230. Price 6s. London. 1821.

THE name of the Author of the "*Family Mansion*," will supersede with most of our readers, the necessity of any critical commendation of the present tale. In its general style, in its fidelity to life, but somewhat sombre colouring, in the vivacity of the narrative, the strongly defined individuality of the characters, and the impressiveness of the moral lesson, it presents a counterpart to the former work, the success of which has amply justified our opinion of its very high merit and interest. Mrs. Taylor's style is so completely her own, that we do not know any contemporary writer with whom she could be with propriety compared. In whatever respects Miss Edgeworth may have the advantage as to the force and range of her genius, the key to human motive and human character which Mrs. Taylor possesses in her correctly Scriptural views, enables her both to go deeper into the science of the heart, and to exhibit things, if not more dramatically as they appear, more truly

as they are. Those who admire Crabbe as a poet, can scarcely fail to recognise in Mrs. Taylor's sketches, a similar accuracy of observation, applied to subjects taken from much the same department of life, with a stern exclusion of the ideal and the romantic. But the spirit of these moral tales, is widely different from that of the moody satirist; and how dark soever the general colouring in which life is represented in these narratives, religion is always introduced in her native character of a comforter.

The impression left on the mind by such a tale as the "Famly Mansion," would vary with the character of the reader; but we are mistaken if its natural effect is not, to induce that pleasurable melancholy which is strictly an emotion of taste. That which will be produced by the present tale, is less pleasing, partly because less tragic,—because the feeling which the close inspires, partakes less of pity than of regret, and the picture of happiness with which the story ends, looks like desolation. Many of Mrs. Taylor's readers will partake of 'Miss Harriet's' dissatisfaction, who complains that it does not 'end happily;' notwithstanding the shewing of Miss Harriet's father that, in a certain sense, it does. The value of the lesson, however, is undiminished by this circumstance. Not only so, but we are inclined to believe, that had Mrs. Taylor consulted her young readers so far as to give a more poetical termination to the tale, and to render it in this respect more pleasing, the lesson would have been less salutary, since that same unpleasing emotion of regret is the one which belongs to such a retrospect. The *irreparable* character of many errors, the inefficacy of a long delayed amendment,—the fact that other things besides gold, may

'come a day too late,'

—these are lessons which it is well worth while to enforce at the expense of a happy ending of the tale.

"Retrospection" is an account of the life and adventures of Miss, or rather Mrs. Lucy Burrows, written by herself. The manuscript was discovered, as such MSS. generally are, in an old cabinet. It comprises the instructive confessions of an individual, all the miseries and sufferings of whose life originated in one source—*temper*. Miss Burrows was the daughter of a respectable solicitor in good practice. At fifteen, the world called her handsome: and she was disposed to believe it. She was also a wit, and could write poetry. Her natural temper, she informs us, 'was most sweet, and soft, and engaging, and humble, and teachable, when her will was not opposed, her opinions controverted, her convenience assailed, or her plans interrupted.' But *then* she experienced an indefinite sensation, accompanied 'by a transitory flush in the cheeks, a sudden palpitation, and a



' quickness of utterance not usual in more tranquil moments.' Still, she was reckoned by most persons a very good tempered girl. The first serious trial of her temper, was occasioned by a domestic nuisance in the shape of a clerk of her father's, for whom Miss Burrows had conceived an aversion not wholly unreasonable, and whom she found both reserve and neglect ineffectual for keeping at a respectful distance. This dislike degenerated into a confirmed malice, and the Narrator candidly attributes to the early indulgence of malevolent feelings in this instance, a most baneful influence on her future character. The constant obtrusion of this object of extreme dislike upon her notice, operating on the natural irritability of her temper, tended to confirm those habits of feeling, the inveteracy of which it required long and severe chastisements to subdue. Her mother dies, and after a decent period of mourning, during which Lucy's domestic management by no means raises her in her father's good opinion, Mr. Burrows announces his intention of bringing her home a mother in law.

' It was but a recent acquaintance; my father had met with the lady at the house of her brother, with whom she lived: thinking her a suitable person, he took no circuitous course, but came to the point at once. It was not in character for the lady to be quite so prompt in her decision—she had many scruples—or would have had many, had her lover been disposed to listen to them; but having no time for dallying, he quickly brought the matter to a crisis—it was *now* or *never*, "yes," or "no." The lady said—"yes."

' I had never seen her till we were introduced to each other as mother and daughter—it is a moment I shall ever remember. She received me with the utmost cordiality and apparent good will; but of my own feelings I had not an equal command—my demeanour was sullen and reserved, neither conciliating nor prepossessing. How unlike my mother!—thought I; how rosy and healthy she looks,—as though that had been a crime. But whatever might be her opinion of me, her behaviour continued to be unobjectionable; so that I seemed without the least shadow of excuse for my sullenness and reserve. My father was too much occupied in business to observe these things, or, if he did, to care about them; yet, I think, had he paid but common attention to what was passing in his family, he must soon have discovered that his new wife was a designing woman; and that, notwithstanding external appearances, her dispositions towards me were by no means friendly: but her general demeanour was so plausible as completely to conceal her arts from common observers; and even, in some degree, from those against whom they were especially directed.

' In the mean time, the improved aspect of the family was visible to every eye:—the house throughout bore all the marks of management, skill, and address; and she did not scruple to insinuate, in an indirect way, what was but too evident—that the present reformation in domestic affairs had not taken place before it was wanted.

But what produced the most irritating sensations in my bosom, was her arranging every thing anew that she could suppose had been adjusted by my mother. Scarcely an article of furniture was suffered to retain its station, if she could discover that her predecessor had placed it where it stood; to remove every vestige or memorial of her seemed to be her invariable aim. And for all these changes she assigned reasons so plausible, that they could neither easily be controverted, nor charged with the invidious motive from which they really sprung.

Nor, amidst her multifarious cares and renovations, did she omit to pay particular attention to my habits and manners: professing the most sincere zeal for my good, and making many declarations of her friendly concern on my account, she suffered scarcely a word, look, or motion to pass unnoticed. I was now in my twentieth year, and my natural disposition and previous habits were as little suited as my age to this sort of school discipline. I believe I had the general reputation of being a good figure and graceful in my deportment—at any rate a considerable sum had been expended to render me so: yet in her unbounded zeal and solicitude for my good, my step-mother discovered that I stooped insufferably; and to remedy this alleged defect, whenever I happened to look down, I was sure to feel a tap on the shoulder, while she fixed her eyes on my face, and drew herself up to teach me by example the proper attitude! But she had a refractory spirit to contend with; the invariable effect of every such tap on the shoulder, was to make me stoop the more; so that I was in imminent danger of actually acquiring the habit which hitherto had no existence. My *real* faults (which were not a few) I persisted in with confirmed obstinacy, and those of which I was falsely accused, I perversely adopted; while amid all this studied contumacy on my part, she remained cool and persevering, inflicting upon me, under covert of kindness, every species of insult that her ingenuity could devise.

What rendered my mortification the more intolerable, was my having to endure many of these maternal chastisements in the presence of Peter Patterson; to whom, evidently, nothing could have been more gratifying. In a very short time my mother and this young gentleman perfectly understood each other: the significant looks which were interchanged between them, admitted of no misconstruction; and this close intimacy and league increased my aversion (if any thing could do it) to them both. Still my mother took care, that I should have nothing on which to found a plausible complaint; and even if any such occasion had been given me, I was by no means sure of redress from my father; while, had I failed in my appeal, my situation would probably have been worse than before.

Miss Burrows is driven at last to the unwarrantable step of leaving her father's house, and taking refuge at Farmer Thoroughgood's. This step decides her father on putting into execution his purposed plan of placing her in some respectable family as a private governess; but it is for the time put aside by—an offer. The son of Farmer Thoroughgood has made



himself sufficiently agreeable to the lady, to render marriage a much preferable alternative, and he obtains Mr. Burrows's consent to address his daughter. His attachment partakes, however, of the sobriety of his character rather too much to accord with our heroine's romantic notions. Her friend and *confidante*, Miss Watson, suggests, that it requires a little stimulus, and to excite his jealousy appears the most feasible plan. This perilous expedient is resorted to, and is attended with its merited result. She loses her lover, and her father indignantly reverts to his original plan for getting rid of her. She is summoned home from her second situation as governess, to attend the death-bed of her mother-in-law, who, conscience-smitten, confesses having been the principal agent in breaking off her acquaintance with William Thoroughgood, and an accomplice in intercepting all the letters between her absent brother Richard and his family. Miss Burrows is again left the mistress of her father's house, and she succeeds so far in adapting her conduct to his habits, as to preclude the necessity of his seeking for another substitute.

'The years I thus spent, alone with my father, notwithstanding his and my own manifold imperfections, I must number, now that they are past and for ever gone, among the most tranquil of my life. He shewed more of parental feeling than had been manifested during my younger days, often alluding to his son Richard with deep interest and regret. This, especially, was a subject on which our feelings were in perfect unison, and it essentially contributed to mutual endearment. Time thus imperceptibly stole away without any particular event to mark its progress, till I found myself verging towards my meridian; and by this time I began to repine occasionally at the monotonous life I lived, and seemed doomed to live. I had, it is true, a numerous, and as the world goes, an agreeable and respectable circle of friends around me; nor did I want any of the accommodations or even luxuries of life. But pleasures derived from such sources can in their very nature only add to our real happiness when they furnish the mere relaxations of a mind fully engaged in worthy and important pursuits:—they become positive sources of pain, and of indescribable disgust, when they form in themselves the sole or the chief objects of life.'

The sickening monotony of her days is broken by the death of her father, and our heroine finds herself without restraint, her own mistress, and the mistress of a considerable fortune; yet, this ill compensates for the loss of her only friend and protector.

'I soon found, however, that that independence in its full latitude, for which my yet unbroken spirit had been ever pining, was not to be purchased by money. Indeed, in what state can we possibly be placed, that shall render us independent of our fellow-creatures?—and in how many respects are the rich still more dependent than the poor!

‘ I had none but very distant relatives, with whom I had little intercourse, and I now took especial care that it should not become more frequent; under the idea that any attentions or civilities on their part must of necessity proceed from interested views. I determined neither to be, nor to seem to be, the dupe of any flatteries or attentions, the motive of which might be suspected; and I thought I had so perfected my natural discernment by experience, that I believed I could always detect the hidden motives of every one’s conduct; and, in this pursuit, I was often, if not very charitable, at least very ingenious. I have since had reason to question the correctness of many of my sage surmises. Indeed, when discernment is sharpened by ill-temper, it gradually induces habits of absurd suspicion. If malignity quickens the intellectual sight, it at the same time contracts the field of vision; and, I believe, that those who have discernment without candour, are almost as apt to be mistaken in their judgments of character, as those who have candour without discernment. In fact, I overrated my knowledge of the world—I had lived, it is true, in more than one family—I had made some journeys of pleasure, and I had mixed in general society; but my mind was never tranquil enough for me to have acquired the habit of wise observation: and many who have been confined all their days to a far narrower sphere, may have exceeded me in sound practical knowledge of human nature, and of the world.

‘ Having, among all my numerous acquaintances, no attachment which deserved the name of friendship—on looking around me, and taking an estimate of my present condition, I found myself a solitary being in the midst of a world, of which I had once formed such sanguine expectations. With these melancholy feelings, I resolved to quit the busy town and its neighbourhood, and select a situation more congenial to what I imagined to be my natural taste. That I might be free from all cares, vexations, and incumbrances, I determined to board in some respectable family; and, having fixed upon a part of the country delightful in its scenery, a neighbourhood cheerful in its society, and a family unexceptionable from its general character, I adjusted my affairs, and took leave of my native town, not without some painful emotions when the parting moment arrived.’

The result of this experiment makes her regret that she had quitted the house in which she was born, in which her parents had lived and died. She now takes a house, determined to have an establishment of her own, corresponding to her rank and fortune; but is again led to wish that she had been less precipitate in parting with her father’s furniture, which now seems in her recollection, all in the wide world with which her feelings are nearly allied. ‘ If I could now have looked round upon the old chairs and tables, the bureaux and cabinets, I should have thought myself less solitary—less desolate.’ Satiety and chagrin still attend her various plans for being happy. She becomes an attendant upon an evangelical ministry, but her



feelings are soured and tainted by the spirit of religious animosity.

Years thus passed away, and, to my shame I own, left me stationary as to real happiness, and ignorant of the most effectual means of attaining it. One day, while brooding over my manifold sorrows, in a commodious apartment, by the side of a blazing fire, and with four servants at my beck, my reveries were disturbed by a sudden knock at the door: it was no sooner opened, than an elderly gentleman appeared before me.

"Your name is Burrows, I presume, madam?" said he.

"Yes, sir."

"Then," said he, "I am Richard!" and in an instant we were in each other's arms.

"Dear Richard!" said I, "dear, dear Richard!" and I could utter no more. It was a moment ever to be remembered; a pleasing delirium, which I am continually endeavouring to recal, till I awake, and the illusion vanishes like a summer's dream.

No sooner had our first emotions subsided, than others of a more sober nature ensued; we mutually wondered at what in reality was no wonder—the changes effected by time in our persons and manners: we gazed at each other with alternate exclamations of astonishment; yet I occasionally caught a glimpse of the Richard—the companion of my youthful days—an engaging expression of countenance, which neither years nor vicissitudes had been able entirely to obliterate. But he, in his turn, declared, that scarcely a vestige of Lucy Burrows remained.—"Dear girl," said he, "you have had your sorrows, I am sure. Old Father Time, merciless as he is, has never done *all* this!" and then his lips quivered—and I burst into a convulsive fit of weeping.

We now discussed the subject of our interrupted intercourse. He assured me that it had occasioned him the most afflictive disquietude,—that he had used every possible means to discover the cause; and from his account, there appeared reason to believe, that besides those letters which had been so iniquitously intercepted, some must have miscarried. He added, that the vicissitudes of the service, and his own immediate affairs, had at length occasioned him to desist from further inquiries, till he should again visit his native land—a period which had been protracted from time to time, beyond his expectations. The relation of his adventures during our long separation, was reserved for future opportunities. My story was soon told: he was deeply interested and affected with the account of the death of our parents: against my step-mother he expressed a deep resentment, although I related to him but one instance of her perfidy; yet, in the midst of his anger, he was softened by the account of her dying anguish, and his features discovered, that the amiable sensibilities of youth had not been lost in the rough discipline of life.

How different from my accustomed feelings were those with which I retired to rest on this memorable night! For some hours I could not sleep:—at length, with a heart at ease, I fell into a tranquil

slumber, and awoke in the morning quite unlike the forlorn being who had risen from the same pillow the preceding day. Oh, what a cheerful breakfast it was!—every thing, within door and without, seemed to be changed; so much does the aspect of external circumstances depend upon our internal feelings. Now, teasing world, thought I, your petty troubles at least shall annoy me no longer. Richard is here: from henceforth *I will* enjoy the bounties of providence—nor, as I have done hitherto, learn their value only by their loss.

Thus, in a few short hours, my prison was converted into a palace; the servants appeared really pleased, and I was pleased to see them participate in my happiness. Friends and neighbours poured in, and gave my brother a hearty welcome; while the village rang with the news from one end to the other. Invitations ensued in quick succession, and many weeks were spent in festivities at home and abroad, till things gradually subsided into a sober calm: the novelty had ceased, and the emotions of our friends, who at first were surprised, and amused, began to abate,—I confess I thought rather prematurely: but I was too busily employed in adjusting the house for the reception of its new master, to be much disconcerted at these things. Various alterations and improvements were now agreed upon and adopted, for mutual accommodation and pleasure: and again I experienced the happy effect of employment. It is true, my brother and I could not exactly agree respecting some of our arrangements, and occasionally were in danger of suffering our disputes to degenerate into peevishness; but the recollection that I was *Lucy*, and that he was *Richard*, had a sort of magic influence on our feelings, and quickly put the evil demon to flight.

Here, if it were not real life that is to be portrayed, and real character that is to be illustrated, would have been the place to give a happy turn to the story. But Richard cannot work a miracle, and the following account, though it contains a humiliating picture, is, we are persuaded, not overwrought. Indeed, the freedom from any thing bordering on exaggeration, which characterizes Mrs. Taylor's writings, would warrant our giving her credit for adhering to literal fact, even where she might seem to deviate from probability; according to the French adage—

*'Le vrai n'est pas toujours le vraisemblable.'*

'My brother's constitution had suffered from the effects of long and severe service, under a burning sun: he had scarcely seated himself beside me on the first day of his arrival, before I observed the tremulous motion of his hand, and other symptoms, that betrayed the invalid. In consequence of this, his naturally sweet and engaging temper was occasionally obscured by peevishness and irritability; yet he was so radically amiable, that had his little infirmities even been humoured, instead of thwarted, I now verily believe (now that it is too late) the probability of his regaining a degree of health would have been much greater. I was so intent on his good, that often I did not perceive I was putting him to the torture; and



strangely imagined, that his well-being, present and future, greatly depended on my curbing and thwarting what I called his whims; but *this sort of discipline was more than half a century too late.*

Yet, notwithstanding the discordance of our principles and natural dispositions, our mutual attachment, I am sure, continued unabated. Strange, that I should have no more command over the ebullitions of my temper, with this habitual conviction on my mind that I could on no occasion yield one particle of my own present convenience, or waive an opinion on the merest trifle, in compliance to that being whom I valued beyond all the world! All my goodness seemed to consist in resolves for *to-morrow*; but against the assaults of *to-day* I was ever unprepared. That I was myself not altogether exempt from whims and unreasonable caprices, my preceding history pretty clearly evinces,—and Richard could see them; but he was neither rigid nor severe in noticing or opposing them; so long as he could have his own way, he was indifferent as to the rest, and well contented that I should have mine: he seldom retorted upon me, as he might very fairly have done, had he been so inclined; and it was well that he did not, because it must have led to endless recriminations.

But which of all my whims and caprices could be named in comparison with his requiring me to drop *nine drops* of rum into a glass of water for him every night, immediately before he retired to his room! I objected to it from the very first, as a most unreasonable and ridiculous custom. “Lucy,” said he, “my hand shakes so of late, that I cannot do it myself, or I would not trouble you; and now I cannot give it up, for I have taken it these seven years.”

“Then,” said I, “permit me to say, that you have taken it seven years too long.”

Still he went on to insist on it most peremptorily, as actually essential to his night's repose. *Nine drops of rum in a glass of water*, neither more nor fewer, for he maintained that he could ascertain the exact quantity to a single drop! Now I would rather have walked or run nine times up and down stairs every night, and the same every morning—or what would have been still worse, have had nine of his jovial companions to dinner,—than perform a service so irrational and slavish. So after sundry reasonings and expostulations, and occasional sallies of wit had been resorted to ineffectually, (in which so much had been said, that nothing new remained to say)—I determined to brave his irritability, and put in the quantity at random, though I will do myself the justice to add, that I aimed at as accurate a guess as possible; but at such perpetual slavery to a ridiculous whim, my reason (as I thought), or my temper, revolted. Not for a single day, or month, or year, but to the end of life, if I now yielded, should I be doomed every night to the intolerable drudgery of pouring nine drops of rum into a glass of water!—with less it would be chilling—with more it would taste of the spirit! and so a dispute, often amounting to what some people might have called a downright quarrel, was, of the two evils, in my opinion, to be preferred; and it became so habitual, that at length we regularly sat down to supper in full array for the onset.

“Come,” said I, one evening, when my brother’s fretfulness on the subject had exceeded the usual bounds, “you love to tell us of your valour, and your brave exploits; but remember, that ‘he who ruleth his spirit, is greater than he who taketh a city.’”

“Yes,” said he, “and there are those who can boast of having done neither the one nor the other.”

So saying, he rose, and left the room in great irritation.

The next morning, he did not appear at breakfast: all alarm, I hastened to his chamber, and tenderly inquired if he was unwell.

“I do not feel quite the thing,” said he; “but let me alone, and I shall probably be up by dinner time.”

He was up—but evidently disordered; he had no appetite, and his cheeks were alternately pale and flushed. Tortured by fears and self-reproach, I believe I oppressed him with officious tenderness: he seemed to retain no resentful feelings, but became so rapidly ill before night, as to need medical assistance. The disorder, however, continued to baffle all our endeavours. My pen here fails to depict the torture of my mind. What sacrifice would I not have made—what sufferings would I not have endured, to have protracted his life but a few more weeks?—long enough to have afforded me another opportunity of evincing the sincerity of my affection, by uniform kindness, and such attentions to his innocent caprices, as a brother so loving and so beloved had a right to claim.

I approached his bed with a glass:—“Here is your water,” said I, “dear Richard, with just *nine drops* in it. I assure you it is exact; perhaps it will refresh you.”

He wanted it not: I knew he did not: yet I raised his head, and applied it to his parched lips! but, oh! his clay-cold hand, as he attempted to guide it, struck a chill to my heart. I felt that very few more of my officious services would be needed. I hung over him with all the yearnings of tenderness and despair.

“I *do* love you, dear Richard,” said I. “I *do* love you; you believe that I do?”—but he spake not, neither regarded.

“Only let me know that you believe it,” continued I, “by just raising your hand.”

At that moment there was a slight motion of the hand; but I have never been able to ascertain whether it was an involuntary movement, or in compliance with my request. No day passed for many succeeding months, in which I did not torture my recollection, if possible to establish the fact; and, occasionally, to this very hour, I cannot avoid dwelling on the scene, in the vague hope of extracting that particle of consolation from it; although every day increases the difficulty, and renders the image I attempt to portray, more and more indistinct.

The death of her brother plunges her into a state of despondency, which issues in a dangerous illness. On her recovery, better views and better feelings appear to have gained the ascendancy. Accidental circumstances lead to a renewal of her acquaintance with the inestimable friend of her early years, the



wife of Farmer Thoroughgood, now the widow of a second husband; and from her son William, now a widower, our heroine receives a sober renewal of the offer he had made forty years before. But she was not disposed to afford amusement to her contented neighbours, and was no longer given to change; and Mr. Thoroughgood, appreciating her motives, acquiesces in the propriety of her refusal. In the society of his aged mother, her daughter, and grand-children, Mrs. Burrows finds a source of salutary interest and sympathy, which has the happiest effect on her feelings; and the evening of her days is serene and cheerful, attended by the consolations of friendship, and gilded by the hopes of immortality.

In one respect only we anticipate an objection to the tendency of the tale. It certainly is not adapted to reconcile the fair reader to the idea of a single life. Mrs. Taylor is, we shrewdly suspect, a friend to matrimony, and we venture to believe, not without reason. But she will readily concede, that a more dangerous determination cannot be formed by any young lady, or any single lady not young, than to be married at all events. The apprehension of being left in a world of strangers, is likely to operate far more forcibly on strong and cultivated minds, than any fear of the 'world's dread laugh,' or any regard for the vulgar prejudices attaching to the single state; and the fate of Lucy Burrows may seem to hold out a warning, not merely as to the effects of temper, but as to the consequences of refusing a good offer, and not having another till too late. Now, we are not sure that this is exactly the lesson which either our Author intends to convey, or which the circumstances of society call for. Is there not, on the contrary, some danger that, under the apprehension to which we have alluded, a compromise of respectability, a surrender of true independence, and a perilous risk of happiness may be incurred, when, late in life, an opportunity presents itself to an individual in Miss Burrows's circumstances, of attaining the rank and dignity of matron?—We know of but one way in which Mrs. Taylor can effectually repair any mischief which she may in this respect have unsuspectingly occasioned; and that is, by furnishing us with another tale, as an 'antidote to the miseries' of a single life, in which the heroine shall have the merit of declining an offer at an age when it would not have been ridiculous to accept it, and the still higher merit of providing her own happiness by means equally within the reach of married and single. This is a debt which we think our Author owes her sex and the public; and with the understanding that she will in due time discharge the obligation, we give our very cordial recommendation of her present volume, as replete with the most instructive lessons both to young and old, and in every way worthy of the Writer's well earned reputation.

Art. XI. *Scripture Portraits*; or Biographical Memoirs of the most illustrious Characters recorded in the Evangelists: adapted to Juvenile Readers. By the Rev. Robert Stevenson, of Castle Hedingham. In Continuation of two former Volumes. 2 vols. 12mo. Price 10s. London. 1820.

**S**CRIPTURE History is so frequently read by young persons as a task, rather than as a pleasure, that any attempt to place it in an engaging point of view, is worthy of commendation. We do not mean to intimate that there is any thing repulsive in the original phraseology: on the contrary, its simplicity, its venerable antiquity, and its unaffectedness are peculiarly attractive. At the same time, the habit of reading the Scriptures in early youth, before the mind is sufficiently matured to appreciate their peculiar beauties, and, more especially, the practice of making them a book of elementary instruction in reading, must have a tendency to produce a degree of inattention, and to render the mind insensible to the freshness and originality of the style. A ripened understanding may, in part, correct this evil; yet, it is, we apprehend, with the youthful reader, a difficult task to sit down to the study of the Scriptures with a mind as keenly alive to their beauties, and as free from previously formed habits of inattention, as when engaged in the perusal of the literary productions of the day. Hence, the very same facts when presented in a different form, may probably arouse that attention, and excite that curiosity which would otherwise have lain dormant, and thus counteract the prepossessions of an ill-conducted education, by leading to the study of the sacred volume with ardour and perseverance.

The work before us, of which we noticed some time ago the first two volumes, is professedly 'adapted to juvenile readers,' and as such, it is entitled to indulgence. We could wish, however, that the subjects noticed had been treated in a way more calculated to call forth the intellectual energies of its youthful readers. A wide field was opened before the Author, and it would have been easy to make the discussions bear more directly on some of the grand questions of theology, as well as to employ more copiously the aids of Biblical criticism, or to illustrate the narratives by references to oriental history, customs, and manners. For instance, in noticing 'the Temptation,' 'the marriage at Cana,' 'the cure of demoniacs,' it would have been advisable to make a more explicit reference to the various opinions entertained with regard to those parts of the Scripture narrative, and to mention the grounds of the more probable interpretation. The sketch given of 'the Resurrection,' comes nearest to our idea; yet, even in this instance, the enumeration of the evidences, though comprehensive, is neither so clear nor



so forcible as, with a very slight research, it might have been rendered.

Had this course been adopted, we think that a double advantage would have been secured. The book would not have been confined to 'juvenile readers,' but would have interested and instructed the middling classes of society generally, by presenting some of the most important and most pleasing topics of theological truth in a popular form; and it would have called into exercise the mental powers of the young, for whom it is principally adapted. The grand requisite is, to destroy habits of inattention in young persons, and to *make them think*; and we believe that if young people were treated more as men, and less as children, this desirable effect would be in great measure produced. No method is more fitted for accomplishing this object than, in books written for them, touching just so far upon points of inquiry and of speculation, as will render some degree of application necessary, and produce a desire for further information.

Probably, the venerable Author intended by this little work, to afford the benefit and pleasure of instruction to that numerous description of young people, whose limited information would leave them incapable of following him into a more literary path. Much instruction may be derived from it, and there is an unaffectedness in the style which it is but justice to commend. Above all, a spirit of ardent piety and of tender solicitude for the best interests of the rising generation, breathes in every page. It is peculiarly pleasing to observe an aged minister, who has passed through the long stages of a protracted life, and whose "hoary head is a crown of glory," who has warred a good warfare, and is fast verging to the confines of immortality, where his toils will be rewarded with unfading honours,\* dedicating the last of his mental energies to those who are entering upon the career of active life, and who are soon to fill up the stations which the "fathers in Israel" have vacated. Such a spectacle does the estimable Writer of these volumes present. We give one quotation, selected rather for its brevity than as being superior to other portions of the work.

#### ‘THE GENERAL CHARACTER OF CHRIST AS A TEACHER.

\* No trumpet-sound at his approach,  
Shall wound the wond'ring ears;  
But still and gentle breathes the voice  
In which the God appears.

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\* The venerable Author expired suddenly on New Year's day.

' By his kind hand the shaken reed  
Shall raise its falling frame;  
The dying embers shall revive,  
And kindle to a flame.

LOGAN.

' When we rise from the perusal of the most celebrated writers, either of ancient or of modern times, and turn to the pages of the evangelic narrative, we find ourselves in a new world. A new creation rises up around us; and we listen to a mode of instruction very different from any thing to which we have ever attended before. From the whole of the sacred history we feel convinced, there must have been something in the manner as well as in the matter of our Lord's teaching, which produced such a peculiar charm upon the minds of his hearers. It was not so much he that spoke as all nature uttering her voice. Every sight they saw, every sound they heard, the birds of the air, and the beasts of the field, and the lilies of the valley, the Heavens and the Earth, the joys of the blessed and the torments of the sinner—all from his lips became vocal. It was a living picture of the most interesting and ever-varying images, which were continually passing before the mind. Besides this, from his very forcible appeals to the heart and conscience, he made his audience instructors of themselves. We do not then wonder that they marvelled at him, for "his word was with power."

' An attentive reader of the Gospel history must have noticed, that our blessed Lord generally draws his instructions from the conversation that is passing, or the objects that surround him, or from the various occurrences of life.

' "When he exhorted his disciples to trust in God, he directed them to the fowls of the air, which were then flying about, and were fed by Divine Providence, though they did not sow, nor reap, nor gather into barns: and he bade them take notice of the lilies of the field, which were then blown, and were so beautifully clothed by the same power, and yet toiled not like the husbandmen, who were then at work. Being in a place where they had a wide prospect of a cultivated field, he bade them observe how God caused the sun to shine and the rain to descend upon the fields and gardens, even of the wicked and ungrateful. And he continued to convey his doctrine to them under rural images; speaking of good trees and corrupt trees; of wolves in sheep's clothing; of grapes not growing upon thorns, nor figs on thistles; of the folly of casting precious things to dogs and swine; of good measure, pressed down, and shaken together, and running over. When he was speaking to fishermen, whose families lived much upon fish, he says, What man of you will give his son a serpent, if he ask a fish? And when, in the same discourse to his disciples, he compared every person, who observed his precepts, to a man who built his house upon a rock, which stood firm; and every one, who slighted his word, to a man who built his house upon the sand, which was thrown down by the winds and floods—when he used this comparison, it is not improbable, that he had before his eyes houses standing upon high ground, and houses standing in the



valley, in a ruinous condition, which had been destroyed by inundations."

'Most highly beneficial will these observations be, if young people, after their perusal, read the Gospels with a new interest, which they never felt before, and think it their highest honour, like Mary, to sit at Jesus' feet, and hear his words.' pp. 13—17.

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Art. XII. *Third Report of the Committee of the Society for the Improvement of Prison Discipline and for the Reformation of Juvenile Offenders.* With an Appendix. 8vo. pp. 228. Price 3s. 1821.

**WE** have repeatedly called the attention of our readers to the important subject of Prison Discipline, as one which loudly demanded the attention of the public. It is with the highest satisfaction that we now refer them to this very interesting Report, as a body of evidence fully establishing the principles on which the necessity and the practicability of a reform in the existing system were contended for. No subject connected with our domestic policy is of more intrinsic and permanent interest. But the labours of this Society have not stopped short at the melioration of prison discipline in our own country. They have availed themselves of every opportunity of circulating information on the subject in foreign countries. In the Russian capital, an institution denominated "the Society for the Care of Prisons," was formed in 1819, under the immediate patronage and by a decree of the Emperor, which owes its establishment to the indefatigable exertions of an invaluable member of their Committee, now no more, Mr. Walter Venning, whose name posterity will associate with those of Howard and Wilberforce among the illustrious benefactors of mankind. An auxiliary Prison Society has since been formed at Cronstadt under the Imperial patronage. In Sweden and Norway, the cause of prison discipline has also made some way, and is likely to prosper. In France, a "Royal Society for the Melioration of Prisons," was established in 1819, of which the King is the Protector, and the present Report comprises some interesting particulars relative to its proceedings. In Switzerland, considerable exertions have been made for the improvement of prisons, and a great desire is manifested by all classes of society to further the design. In the Canton of Berne and in the Pays de Vaud, new prisons are to be erected, and at Geneva, a house of correction is to be built, for which the Committee have furnished plans. A pamphlet in French, entitled "Observations on the Prisons of Switzerland," with a translation of Mr. Buxton's work on prison discipline, and the Report of the Ladies' Committee of Newgate, has been extensively circulated throughout France, Switzerland, and Italy; and the Committee express their san-

guinea hope, that both in the dominions of the King of Sardinia and in the kingdom of Wurtemberg, the state of the prisons will speedily undergo most important improvements. A commission to investigate the state of the gaols in the former of these states, has been given to Comte D'Agelio, a nobleman who has very warmly at heart the improvement of the criminal.

'In the prison at Turin, where the prisoners were crowded, exposed to the excesses of heat and cold, without allowance of clothes or the means of employment, and where one third of the number were on the sick list, a *Lady of rank, urged by the example of a distinguished female in this country*, was found labouring alone, giving work and providing clothes for the prisoners, allowing them a portion of their earnings till they left the prison, ministering to their bodily wants, and extending to them the consolations of religion.'

This is an imperfect outline of the attention which has been excited by the Society, and the success of their labours in foreign countries, where the sum of human misery which they have been instrumental in preventing or alleviating, is immense. Some of the instances of heroic philanthropy which are recorded in these pages, may serve to teach us, that Protestant England is not, however, the monopolist of generous deeds and Christ-like charities. The Report of the Paris Society holds up as an example to chaplains of prisons, the excellent Perè Joussony, who,

'being sent by the Consul at Algiers, to minister to the slaves, fixed his residence in their prison; and during a period of thirty years, never quitted his post. Being compelled to repair to France for a short period, he returned again to the prison, and at length resigned his breath in the midst of those for whose interests he had laboured, and who were dearer to him than life.'

Let our guinea and ten guinea philanthropists learn from such an instance as this, to estimate the true value and merit of their contributions to the cause of benevolence.

At home, improvements in the construction and management of gaols have been effected to a great extent, and the magistrates generally, much to their honour, have warmly seconded the views of the Committee. The Report states that 'the spirit with which exertions have been made to introduce labour into prisons, has been highly gratifying.' The following particulars are given in order to furnish the reader with a general idea of the trades and occupations at which the prisoners have been employed.

'At the new house of correction at Bedford, very considerable alterations and additions are making, and a stepping-mill is building, in which the prisoners are to be employed, in separate classes. In the county gaol also, employment is provided by the establishment of a mill.



\* The employment of the prisoners at Knutsford is very various and considerable, viz. weaving of woollen, silk, and cotton articles, blankets and druggets; tailoring, shoe-making, joinery, loom-making, coopering, whitewashing, painting, nail-making, bricklaying, masonry, blacksmiths' work, straw-mattress, and chip-hat making. At this prison, the net-earnings, from 25th December 1820, to 25th March 1821 (for which period the average number in confinement amounted to 125 daily), were 196*l.* 7*s.* 7*d.*; the cost of food 167*l.* 19*s.* 3*d.* being a clear profit to the county, beyond the cost of food, of 28*l.* 8*s.* 4*d.*

At Bodmin, the prisoners are employed in threshing and grinding corn, sawing and polishing stones for chimney-pieces, tombstones, &c.; also in making clothing, shoes, and blankets. The females are employed in spinning and knitting; making, mending, and washing clothes for the service of the prison.

\* The county house of correction at Exeter, although deficient in space for accommodation, presents a gratifying scene of systematic industry. The prisoners are employed in sawing, grinding, smoothing and polishing marble. Vases are turned, and beautiful specimens of chimney-pieces executed. The flax manufactory also in this prison is well-managed, and carried on from the first process of dressing the dried vegetable to that of weaving it. To this manufacture those prisoners are placed who are committed for long periods of confinement: those for shorter terms are employed at dressing hemp. This process is carried on by means of a bruising-mill, which is worked by the manual-labour of twelve men in a set. Vagrants are also kept at hard labour. The women are fully employed in washing, making, and mending the prison clothing.

\* At Durham gaol, weaving, spinning, beating flax, and making door-mats, are the general employments.

\* At Chelmsford county house of correction, a master weaver is employed by the county, to teach some of the prisoners to weave coarse linens. A corn-mill has been erected, at which the prisoners work in companies of twenty at a time. Shoemaking, spinning and weaving, have also been introduced.

\* At Gloucester, a mill has also recently been erected, and there is a forcing-pump, worked by a tread-wheel. The prisoners weave and manufacture cloth, sackings, saddle girths, towels, and stockings.

\* At Winchester house of correction, two corn-mills are in daily operation, which employ twenty-eight men at one time. The convicts' dresses and shoes are made in the prison; and the women card and spin, and make the clothing.

\* At Hereford Penitentiary, a corn-mill has been built; and the prisoners are employed in making clothing, shoes, bedding, and in the manufacture of bags, for sale, from the raw material.

\* At Lancaster castle, from thirty-eight to fifty pieces of Manchester cottons are worked off per week. The amount of earnings for the last year is stated to be 860*l.*

\* At the Manchester New Bailey, weaving is the general employment of the prison. The amount of earnings, up to July 1820, for one year, amounted to 2056*l.* 6*s.* 10*d.*

\* Preston house of correction is justly distinguished by the industry which prevails. Here an idle hand is rarely to be found. There were lately 150 looms in full employ, from each of which the average weekly earnings are 5s. About 150 pieces of cotton goods are worked off per week. A considerable proportion of the looms are of the prisoners' own manufacture. In one month, an inexperienced workman will be able to earn the cost of his gaol allowance of food. Weaving has these advantages over other prison labour: the noise of the shuttle prevents conversation, and the progress of the work constantly requires the eye. The accounts of this prison, contained in the appendix, deserve particular attention, as there appears to be a balance of clear profit to the county, from the labour of the prisoners, in the year, of 1398*l.* 9*s.* 1*d.* This sum was earned by weaving and cleaning cotton only, the prisoners being besides employed in tailoring, whitewashing, flagging, slating, painting, carpentring, and labourers' work; the earnings at which are not included in the above account.

\* At Leicester county house of correction, the employments are grinding corn, carding wool, spinning, and a stocking manufactory.

\* At Boston, the prisoners are employed in the manufacture of worsted, and the grinding of corn.

\* At the Millbank Penitentiary, a mill has been erected for grinding corn consumed in the Establishment; also a machine for raising water; and another mill, with a similar machine, is to be erected for the employment of other prisoners, in a distinct part of the building. The amount of the prisoners' earnings, during the last year, was 4047*l.* 4*s.*

\* At Shrewsbury, a mill has been erected, which employs eighteen men at one time, and the prisoners change this labour three times a day; the remaining prisoners are employed in weaving laces, making list shoes, &c. The female prisoners are employed in baking, washing, spinning, knitting stockings and gloves, also making the sheets and wearing apparel consumed in the gaol.

\* At Stafford, all the prisoners, excepting those before trial, are employed in dressing flax, spinning, weaving cloth for prison clothing, rugs, blankets, knitting stockings, heading pins for the Birmingham manufacturers, shoemaking, tailoring, and grinding corn.

\* At Lewes house of correction, the prisoners are employed in dressing flax and beating hemp.

\* In the house of correction at Warwick, work appears to be carried on with much spirit. The mill for grinding corn employs twenty men or upwards, and from a bakehouse adjoining supplies of excellent bread are regularly conveyed to this and the county gaol, and the saving to the county from this alone is estimated at some hundreds of pounds per annum. Wire-drawing is carried on, and the prisoners perform the whole process. They are also employed in a woollen manufacture, which is very successful. Rugs, blankets, horse-cloths, carpets, girths, and other coarse articles are also made. The females are chiefly employed in spinning and carding wool.

\* At Devizes, some of the prisoners in their working-cells, are employed in knitting their own stockings, making gloves, shoes, straw hats, weaving shirting, blanketing, and cloth. Another class of prisoners is employed at various kinds of work for the use of the prison—tailoring,



shoemaking, &c. There is a corn-mill, at which sixteen men work at one time.

At Worcester county gaol, the system of employment is admirable. Every article of dress worn by the prisoners here, is made from the raw material: sackings and bags are the only articles made for sale. Much corn is ground here: and so excellent have been the effects of the mill that the magistrates are about to erect another.

At Wakefield and Beverley, the prisoners have been fully employed on the extensive works carried on in the new houses of correction at those places.

At Northleach, Gosport, Huntingdon, and Louth, mills have been erected for the purpose of employing the prisoners, although not on the tread-wheel system. pp. 19—24.

In many instances, the instruction of the prisoners in reading and writing has been attended with excellent effects. Schools for this purpose have been formed in the prisons at Bedford, Durham, Chelmsford, Winchester, Hereford, Maidstone, Leicester House of Correction, Shrewsbury, Warwick, Worcester, and other places; chiefly under the direction of Visiting Associations and Ladies' Committees, to the formation of which an impulse has been given by the admirable example and successful exertions of Mrs. Fry. Respecting the labours of the Newgate Ladies' Committee, the Report states, that

The Ladies' Committees visiting Newgate, and the Borough Compter, have continued to devote themselves to the improvement of the female prisoners, in a spirit worthy of their enlightened zeal and christian charity. The beneficial effects of their exertions, have been evinced by the progressive decrease in the number of female prisoners re-committed, which has diminished since the visits of the Ladies to Newgate, no less than 40 per cent. Such labours cannot be too highly appreciated; but those who have only witnessed the unremitting care, and judicious arrangements of the Association within the gaol, can form but an inadequate conception of the extent and assiduity of the exertions of these Ladies. Female convicts embarking for New South Wales, are furnished by the Ladies' Association with the means of employment, and of moral and religious instruction on the voyage; and such a system has been established as is best calculated to promote good order during the passage. Not a vessel now departs for New South Wales, with female convicts, but carries to that distant shore abundant marks of the unwearied efforts of these Ladies to reform the character, and alleviate the miseries of the female criminal. Nor are their attentions confined to those under sentence of the law. Females who are discharged from Newgate, destitute, but disposed to return to the paths of virtue, are also the objects of their kind solicitude. It is pleasing to find, that the admirable example of this Association has been successfully followed, not in this country only, but on the Continent. At Bedford, Plymouth, Lancaster, Chester, and York, similar Associations have been formed; and at Paris, St. Petersburg, Geneva, Berne, and Turin, Ladies of

distinguished rank have engaged with ardour in this interesting work.

pp. 31, 32.

In Ireland, poor unhappy Ireland, one has a melancholy satisfaction in learning that a warm interest on this subject is beginning to prevail, principally through the exertions of the Dublin Association for the Improvement of Prisons, formed in the year 1818, under the patronage of the Right Hon. Charles Grant. Several cheering facts are recorded illustrative of the success of the labours of Visiting Committees at Sligo, Kilmainham, and Antrim. In the Dublin Bridewell, and a few other prisons, a system of employment has been introduced for prisoners of both sexes. The improvement of the prisons and of the prison-laws has formed, also, the subject of some important legislative enactments, among which an Act extending the abolition of gaol-fees to that country, is of signal importance.

We cannot follow the Committee through all the highly interesting remarks and details which the Report comprises, relative to gaol-deliveries and other points connected with the improvement of prison discipline, which loudly call for Parliamentary attention. But we earnestly recommend the perusal of it to all our readers who feel any interest in the welfare of their country. 'To reform the criminal even for his own sake,' the Committee remark :

'should be an object of universal solicitude; but the benefit to the individual forms but a small part only of that which experience proves is the result. It is the ordination of Divine Wisdom, that man cannot suffer from the neglect of man, without mutual injury: and, by a species of moral retribution, Society is punished by the omission of its duties to the ignorant and the guilty. The renewed depredations of the offender, when discharged from confinement, the crimes which he propagates by his seduction and influence, spread pollution among all with whom he associates, and the number of offenders thus becomes indefinitely multiplied. . . . Although the cause is steadily advancing, there is yet much to accomplish in this work of national improvement. So extensive are the defects of classification, that, in thirty gaols, constructed or the confinement of 2985 persons, there were, at one time in the last year, no fewer than 5837 prisoners; and the whole number imprisoned in those gaols, during that period, amounted to 26,703. There are yet prisons where idleness and its attendant evils reign unrestrained—where the sexes are not separated—where all distinctions of crime are confounded—where few can enter, if uncorrupted, without pollution, and, if guilty, without incurring deeper stains of criminality.—There are yet prisons which receive not the pious visits of a Christian minister—which the light of knowledge never enters—and where the truths and consolations of the Gospel are never heard.—There are yet prisons where, for the security of the prisoners, measures are resorted to, as revolting to British



feeling, as they are repugnant to the spirit and letter of English law. A more frequent gaol delivery throughout the kingdom—the abolition of borough prisons incapable of material improvement—and prompt measures for arresting the progress, and promoting the reformation, of the criminal youth in the metropolis; are objects which require the early consideration of His Majesty's Government.

The manifest effect of the system of prison discipline which the Society advocate, is to prevent crime, by inspiring a dread of imprisonment, and by inducing the criminal, on his discharge from confinement, to abandon his vicious pursuits. To recommend plans so beneficial, the labours of HOWARD, of NIELD, and of PAUL, were powerfully directed. Their individual efforts were truly valuable; but the exertions of a single life, however enlightened and indefatigable, are necessarily limited and imperfect. It is seldom, but by associated strength, that measures, of great national interest, can be attained. Hence the advantage of a Society, which shall combine the energies, and unite the exertions, of all who are interested in the cause—encourage and provide a succession of labourers—assist in keeping the subject before the public attention—and diffuse information calculated to facilitate the adoption of approved designs, and beneficial arrangements, in the construction and management of prisons.

Such are the objects of the Society for the improvement of prison discipline;—to promote which the Committee call generally on their fellow-countrymen to extend their patronage, co-operation, and support. The Society's funds are employed in the printing and circulation of publications and Reports, and in engraving designs for prisons; in relieving destitute prisoners on their discharge, who are desirous of quitting their criminal habits; and especially in the support of the Temporary Refuge, where the number admitted is necessarily limited, in consequence of the narrow state of the Committee's finances. To extend their objects, and to render their exertions more permanently, as well as widely, beneficial, the Committee earnestly entreat the aid of public benevolence; and they trust that pecuniary support will not be withheld, when it is considered, that on the liberality with which this appeal is answered, depends, in a great measure, the success of the Society, and the welfare of many a youth whose days will otherwise be spent in misery and crime.' pp. 63—65.

Both in this and in the preceding Report, which ought to accompany it, as a document of equal interest, the outlines of numerous cases are given, in which the Temporary Refuge (a very leading feature in the Society's plan) has proved the means of restoring the offender to society. We select a few as specimens.

'1. E. J. age 17, native of Ireland, came to London for employment, where, being friendless and without money, he was tempted to steal a sheet from his lodgings; tried at Newgate, and judgement respited. When taken out of prison by the Committee, he was almost naked. After being placed six months in the Temporary Refuge, where he conducted himself with propriety, he was sent to his friends in Ireland, but not meeting with employment, he returned to England, and procured a situation at Warwick; his conduct there is stated to be very satisfac-

tory, and he has written a letter to the Committee, thanking them for the relief which was afforded to him, and which has proved the means of rescuing him from crime and misery.

\* 2. W. F. age 17, native of Stafford, came to London to obtain work; being in great distress, sold his clothes to procure food, and slept in the fields at night. Necessity drove him to the commission of crime, and he stole a piece of flannel, for which he was confined five weeks in Newgate, tried, and discharged without any means of procuring a meal or a night's lodging. After being placed a short time in the Temporary Refuge, the Committee procured his admission into the Refuge for the Destitute, where he remained fourteen months: his conduct, in both institutions, was satisfactory, and he has since been sent out to the Cape of Good Hope, and apprenticed to a respectable farmer there.

\* 9. W. W. age 18; born at Poole in Dorset; parents died, and he was sent to sea at eight years of age; went several voyages, and was once shipwrecked. Came to London and worked in the coal-barges, but was discharged for intoxication. Being in great distress, he robbed a Chelsea Pensioner of one shilling and sixpence: was tried and convicted of other offences, for which he was sentenced to be whipped. On his discharge he was quite destitute, and must have recurred to criminal habits for subsistence, but for the Committee's aid. Expressing his earnest desire to obtain an honest livelihood, he was admitted into the Temporary Refuge, and he has since been provided with a berth on board a merchant's ship.

\* 13. T. J. age 19, parents are dead; committed to Tothill-fields prison for picking pockets, admitted into the Temporary Refuge for four months, and placed in a situation where he has conducted himself with honesty and propriety, to the entire satisfaction of his employer.

\* 14. R. J. aged 18, brother of the lad referred to in the preceding case; was six years with a shoemaker, but at length the master having no work, the lad was in great distress, and stole a pair of shoes to sell for food, which he afterwards observed was the "bitterest bread he ever tasted:" tried at the Old Bailey, and sentenced to three months imprisonment; was received into the institution, from whence he was placed on board a merchant ship.

\* 17. M. M. a girl of 8 years of age, was found in solitary confinement in one of the prisons of the metropolis. She had been committed for one month, on a charge of child-stealing. It appeared the parents had driven this girl into the streets, to beg, sing ballads, or sell matches, and whenever she went home without money she was severely beaten and turned out of doors. This cruelty had probably induced her to entice a little child from its home, with a view to take off its clothes, in attempting which she was detected. The time of imprisonment being just expired, she must have been turned into the streets, helpless and destitute, if the visitors had not placed her in the Temporary Refuge. Her conduct there was satisfactory, and she has been placed at a respectable manufactory in the vicinity of the metropolis.

\* 18. J. B. age 13, having associated with some bad girls, was enticed from her parents in London, and after being absent some time was taken up at Maidstone, and committed to Bridewell as a vagrant being



in a destitute condition. She was received from thence into the Temporary Refuge, restored to habits of duty and virtue, and has been reconciled to her parents, with whom she is now living.

\* 25. M. S. aged 24, committed to Newgate, for stealing a sheet from her employers. Placed in the Temporary Refuge, where she was restored to the paths of fidelity and duty; she has been since reconciled to her friends, and resides with them in Warwickshire.

\* 1.—G. G. a native of Scotland, by trade a baker, came to London, at the age of 16 years, in order to procure employment. He succeeded in obtaining a situation, in which he remained for two years and a half, conducting himself as an industrious, honest, and religious young man. At this period, he was seized with a severe fever, and obliged to quit his master's house. The little money which he had saved was expended; and by his illness he lost his situation. Day after day was spent in fruitless search for work, whilst he was converting his apparel into the means of procuring necessary food. When his last article of clothing had been disposed of, and he was utterly destitute, this young man had recourse to dishonest practices. He was apprehended, and committed to prison, where he attracted the attention of a member of the Committee. In this condition, he was recommended to the consideration of the Society; and by them was placed in the Temporary Refuge. His desire to conduct himself with propriety, was proved by the uniform tenour of his conduct. In a few months he regained full possession of his health and strength, which had suffered much during his distress and confinement. After having remained some time in the Temporary Refuge, he was provided with decent clothing, and with the necessary outfit for a long voyage, a situation having been obtained for him on board an East Indiaman, in the capacity of ship's baker. He is now on his voyage; and, from the conviction on his mind of the sinfulness of his past conduct, and the earnest desire he appears to feel to adhere to the paths of virtue, there is every reasonable hope that his future life will be spent in habits of honest industry.

\* 4.—W. J. was born at sea; his father was for many years in the naval service. At the age of 14 years, he was apprenticed to a trade. He fell into the company of bad characters, and joined them in committing depredations. His case was made known to the Committee; he was received into the Temporary Refuge, and having remained a considerable time in that asylum, was apprenticed to the captain of a merchantman. His conduct on board has been most exemplary, and entirely to the satisfaction of his employers. He lately presented himself to the Committee; and on returning thanks for the assistance which he had received, said, with much emotion, "This House has saved me from ruin."

\* 5.—C. B. 16 years of age: his parents are both dead. He worked during several years at a cotton factory in Cheshire. Having found his way (about three years since) to London, he was employed in the brick fields, in summer; and, in the winter, in several dust yards. Being in company with three boys, he was apprehended with them for robbing a till in a shop, and was committed to the New Prison, Clerkenwell, where he was confined a week. His conduct, during

his residence in the Refuge, was most exemplary, and he has been apprenticed for seven years to a respectable house at Honduras.

6.—A. D. a native of Shropshire, who came to London at the age of 14 years, and was placed under the care of her uncle, with whom she lived a year and a half, and by whom she was recommended to the service of a very respectable family, in which she continued three years. She then engaged herself as servant in another family, and having lived in this situation two years, left it in the hope of getting a better; but in this she was disappointed. Having been a considerable time out of employment, and having expended all her means of subsistence, she pledged a shawl, the property of the person with whom she lodged. She was tried for the same at the Old Bailey, and was sentenced to six months imprisonment in the House of Correction, Cold-bath Fields. Her case became known to the Committee, by whom she was placed in the Temporary Refuge, and every hope is entertained of her being re-instated in a respectable situation of life.

It does not appear, from inquiries which have been made, that this young woman had made any great progress in crime, or that she had been ever connected with wicked or licentious company. The above offence appears to have been her first deviation from the path of integrity. In her case, then, the importance of visiting prisons is seen in a striking point of view. If she had been under the necessity of quitting her confinement without the benefit of that immediate protection and support which she received from this Society, she must, in all probability, have returned to, and ended her days in, the commission of crime.

These are facts which require but to be known, to have their due effect in awaking a general interest in the object of this admirable institution. In no one of the benevolent or religious associations which distinguish the present era, are the genius and spirit of pure and undefiled religion more strikingly and characteristically embodied. To “convert the sinner from the error of his way,” to “save a soul from death,” and to “hide a multitude of sins,”—these are the appropriate offices, the genuine triumphs of practical Christianity; and those individuals do little honour to an orthodox creed, who leave this part of the example of our Saviour to be followed out by others. There are strange caprices in human benevolence. Some are all tenderness for the African, who discover little sensibility towards misery nearer home. Others warmly sympathize in the wrongs of unemancipated Catholics, who have no ear for the sufferings of fellow Protestants. Some require that the object of their compassion should be a Hottentot; others prefer the Hindoo, and others again the Greek. But true Christian philanthropy is “without partiality” as well as “without hypocrisy”, and calls every man neighbour, whatever be his colour, or his character. Wherever natural or moral evil exists, there it will recognise a powerful claim on its sympathy and active aid,—a Brainerd or a Martyn abroad, a Howard or a Reynolds at home.



## ART. XIII. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, a reprint of that valuable and scarce little Manual, Francis Quarles's *Enchiridion, or Institutions Divine and Moral*, in royal 16mo. with a portrait of the Author.

The Rev. Samuel Burder, M.A. has far advanced in the press, a new work, entitled, *Oriental Literature, applied to the Illustration of the Sacred Scriptures*, designed as a Sequel to *Oriental Customs*: in 2 large volumes 8vo. closely and handsomely printed. It will, besides a great body of interesting matter selected from the most important modern publications, contain much valuable criticism from a work of Dr. Rosenmüller of Leipzig, lately published in German, and now first translated into English.

At the same time will be published a new edition, being the sixth, of the *Oriental Customs*, in 2 vols. 8vo. greatly augmented from the same sources. Both these works will appear the first week in May.

Lord Dillon, author of "*Commentaries on the Military Establishments and Defence of the British Empire*,"—"*Policy of Nations*,"—a translation of the "*Tactics of Ælian*,"—"Legitimacy," &c. has, during his residence at Florence, composed a work under the title of "*The Life and Opinions of Sir Richard Maltravers, an English Gentleman of the Seventeenth Century*," which is now in the press.

Early in March will appear, the *Architectural Antiquities of Sefton Church, Liverpool*, consisting of views, plans, &c. By R. Bridgens. To contain 33 plates. 4to. colomnier. 11. 15s. folio, 21. 10s.

The Rev. J. Morison's *Lectures on the Relative Duties*, announced for publication on the first of the present month, will certainly be ready for subscribers on the first of April.

Mr. Couder has in the press, an abridged edition of his *Protestant Non-conformity*, in 1 vol. 12mo.

The Rev. T. L. Spong has six Discourses, preached before the University of Oxford, nearly ready to appear.

Mr. Landseer is preparing a work, in quarto, which will consist of representations and explanations of the hieroglyphical engravings that have been disinterred at Babylon, Nineveh, &c. and brought to England by recent travellers.

The Travels of Theodore Ducos in various Countries of Europe at the revival of Letters and Art, are in the press, edited by Charles Mills, author of the *History of the Crusades*.

Dr. Drake has in the press, *Evenings in Autumn*.

Mr. Children is printing in an octavo volume, a translation of Berzelius on the Use of the Blowpipe, with notes and other additions, and illustrated by plates.

Miss Lowry will soon publish, in duodecimo, *Conversations on Mineralogy*, illustrated by plates, engraved by her father.

Mr. John Woods has in the press, *Two Years' Residence in the English Prairie, in the Illinois Country*, with an account of its productions, &c.

Granville Penn, Esq. is printing in an octavo volume, a *Comparative View of the Mineral and Mosaical Geologies*.

The Rev. Dr. John Lettice will soon publish, *Suggestions on Clerical Elocution*.

The third volume of the *Dublin Hospital Reports* is nearly ready for publication.

Mr. Chambers has nearly ready for the press, *Collections for a Biography of English Architects, from the fifth to the seventeenth century*.

The Rev. John Hewlett will soon publish, a new edition of his translation of Euler's *Algebra*, the two volumes compressed into one, with the additions of *De la Grange*.

Mr. W. S. Rose is preparing for publication, a translation of the *Orlando Innamorato* of Berui, which will be

followed by the *Orlando Furioso* of Ariosto.

Mr. Bernard Barton will soon publish a new volume of poems, under the title of *Napoleon, and other Poems*.

Mr. C. H. Hall has in the press, *Memoirs of the Life and Reign of Charles the Second*; including many letters of that monarch and his friends, never before published.

*Charles and Eugenia, or the Paternal Benediction*, from the French of Mde. de Renneville, will shortly be published.

*A System of Analytic Geometry*, by the Rev. Donysius Lardner, A.M. of the University of Dublin, and Member of the Royal Irish Academy.—This work will contain Part the 1st. A complete System of Conic Sections, proved by the application of the principles of Algebra, according to the method of Des Cartes. Also the Theory of Curves of the higher order, with the application of the Differential and Integral Calculus to them.—The second Part will contain the principles by which the properties of Curved Surfaces may be investigated by the same method, and the investigation of the figures and properties of Curved Surfaces of the second order.

In the press, *Observations on the Influence of Manners upon the Health of the Human Race*; more particularly as it regards Females in the higher and middle classes of society. By R. Palin, M. D. of Newport, Salop. 1 vol. demy 8vo.

Mr. J. H. Brady has in the press, *A Critical and Analytical Dissertation on the Names of Persons*.

Towards the end of the present month, Dr. Roche will publish, the first Number of a New Series of *Ancient Irish Melodies*, with appropriate words; and with Symphonies and Accompaniments for the Pianoforte.

*The History of Stamford, in Lincolnshire*, comprising its ancient and modern state, to which is added an account of St. Martin's, Stamford Baron, and Great and Little Wothorpe, in Northamptonshire, is now in the press, and will shortly be published by Mr. Drakard, of Stamford. The work, although in a great measure compiled from former historians, contains several new and interesting documents, and will be embellished with a number of excellent engravings.

In the press, *The Bridal of Caolchairn and other poems*, by John Hay Allan.

During the ensuing month will be published, *Travels in the Interior of Southern Africa*. By William J. Burchell, Esq. With an entirely new map, and numerous other engravings, from the author's own drawings. In 4to. Mr. Burchell's Researches in the Interior of Africa, during five Years, over 1,500 miles of ground, besides numberless lateral excursions, have produced a multitude of discoveries and observations which have never yet been laid before the public.

Nearly ready, *Political Essay on the Kingdom of New Spain*. By Alexander de Humboldt; with Physical Sections and Maps, founded on Astronomical Observations, and Trigonometrical and Barometrical Measurements.—Translated from the original French, by John Black. The Third Edition. In 4 vols. 8vo.

In the press, *Lectures on the Elements of Botany*. Part I.—Containing the anatomy and physiology of those organs on which the growth and preservation of the plant depend: with the explanations of the terminology connected with these parts. Illustrated with marginal cuts and copper-plates. By Anthony Todd Thomson, F.L.S. Member of the Royal College of Surgeons, &c. &c. In 8vo. Vol. I.

In the press, the *History of the Destruction of Jerusalem*; as connected with the Scriptural Prophecies. By the Rev. George Wilkins, A.M. The third edition. In 1 vol. 12mo.

*Conversations on Mineralogy*: with plates engraved by Mr. and Miss Lowry, from original drawings in 2 vols. 12mo.

In the press, *Europe; or, a general survey of the present situation of the principal powers*. With conjectures on their future prospects. By a Citizen of the United States. In 8vo.

In the press, *Considerations on the Subject of Calvinism, and a short Treatise on Regeneration*; designed for the use of such as feel interested in the inquiry, whether Calvinism be or be not the doctrine of the Bible, and of the Church of England. By William Bruce Knight, A.M.

In the press, *Two Years Residence in the Settlement in the English Prairie, in the Illinois Country, United States*; with an account of its animal and vegetable productions, agriculture, &c. &c. A description of the principal towns, villages, &c. &c. With the habits and



customs of the Back-woodsmen. By John Woods.

A Third Volume of the Remains of Henry Kirke White. Selected from his Letters and other MSS., with prefatory remarks by Robert Southey, Esq. Illustrated with engravings, after drawings by R. Westall, R.A. &c.

A second edition of Leifchild's Lectures on the Beatitudes, and a third edition of the first volume of Sketches of Sermons, are in the press.

In the course of the present month will be published, the Elements of Self-Improvement; or, a familiar view of the intellectual powers and moral characteristics of human nature: princi-

pally adapted for young persons entering into active life. By Rev. Tho. Finch, of Harlow, in 1 vol. 12mo.

In the press, *Cœur de Lion*, or the Third Crusade, a poem in sixteen books. By Eleanor Anne Porden, author of the Veils; the Arctic Expeditions, &c. in 2 vols. 8vo.

In the press, Collections towards a History of Ancient Institutions, Customs, Discoveries in Science, and Mechanical Inventions. Selected and abridged from the *Beytrage zur Geschichte der Erfindungen* of professor Beckman of the University of Göttingen, with various important additions. In 2 vols. 12mo.

### Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

#### BIOGRAPHY.

Lady Jane Grey, and Her Times. By George Howard, esq. With an accredited Likeness, and numerous Cuts. post 8vo. 18s.

Memoirs of the Life of the Rev. W. Tennent, formerly Pastor of the Presbyterian Church at Freehold, in New Jersey. 18mo. 1s. 6d.

The Life of Captain James Neil. By the Rev. George Barclay, Kilwaining. 1s. 6d.

The Lives of the Rev. Dr. Doddridge and Rev. President Edwards, abridged. 1s. 6d.

The Life of William Hey, Esq. F.R.S. By John Pearson, F.R.S. F.L.S. &c. 8vo. 18s.

#### BOTANY.

Botanical Rambles; designed as an easy and familiar Introduction to the elegant and pleasing Study of Botany. By the Author of the Indian Cabinet, &c. 12mo. 4s.

#### GEOLOGY.

Conjectures on the physical Causes of Earthquakes and Volcanoes; in which it is proposed to explain these phenomena on a new Hypothesis of the Structure of the Earth, and of the existence of an Internal Atmosphere communicating with ours. By the Rev. James Little. 8vo. 4s.

#### HISTORY.

Memoirs of the Court of King James the First. By Lucy Aikin. 2 vols. 8vo. 1l. 4s.

#### MEDICINE.

The Principles of Medicine, on the plan of the Baconian Philosophy, Vol. I., on febrile and inflammatory Diseases. By R. D. Hamilton. 8vo. 9s.

Essays on Surgery and Midwifery; with practical Observations and select Cases. By James Barlow, Surgeon. 8vo. 12s.

#### MISCELLANEOUS.

The Works of John Playfair, Esq., late Professor of Natural Philosophy in the University of Edinburgh, &c. &c. With a Memoir of the Author. 4 vol. 8vo. 2l. 12s. 6d.

The Story of Pignon; a Malay Boy; containing all the incidents and Anecdotes of his real Life; collected together, and arranged for the Instruction of Young Persons. By W. Gardiner, late Master of the Sydney and Aylburton Grammar School; Author of the Fortnight's Visit, &c. in one volume, 18mo, embellished with an highly finished Frontispiece by Freeman; from an original Design by Cruikshank. Price 2s. half-bound.

Essays, Moral, Philosophical, and Stomachical, on the important Science of Good Living. Dedicated to the Right Worshipful the Court of Aldermen. By Launcelot Sturgeon, Esq. Fellow of the Beef-steak Club, and an Honorary Member of several Foreign Pic Nics, &c. &c. 12mo. 7s. 6d. boards.

A new Dictionary of Anecdotes, illustrative of Character and Events; from Genuine Sources. By George Ramsay. 8vo. 15s.

An Original Set of Psalm and Hymn Tunes, with a funeral ode, adapted for public worship, and harmonized for three or four voices, with figured basses for the Organ and Piano forte. By the Rev. David Everard Ford, Lymington. 3s. 6d.

PHILOLOGY.

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